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THE KING.

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SIR,

AN attempt to ſet in a juſt light the writings of the moſt ſublime and elegant of the Prophets of the Old Teſtament might merit the honour of Your Majeſty's gracious acceptance, were the execution in any degree anſwerable to the deſign. If it has at all ſucceeded, it is in a great meaſure

meaſure to be aſcribed to a particular attention to that moſt important, but too long neglected part of Sacred Criticiſm, which, to the honour of this Nation, and to the univerſal benefit of the Chriſtian Church, hath been ſet forward, and is now greatly advanced, under Your Majeſty's diſtinguiſhed Patronage. Your Majeſty's taſte and judgement have induced You to encourage every part of Science tending to the benefit of Your people and the glory of Your age: and Your Majeſty's piety hath prompted You to promote, in the firſt place every thing that may contribute to the advancement of true Religion, and to favour every well meant deſign, which has that great object in view.

This conſideration encourages me to beg leave humbly to approach Your Majeſty with this ſmall offering, accompanied with the trueſt ſentiments of duty, affection, and gratitude; and with the moſt fervent prayers to Almighty God for Your Majeſty's happineſs, private and public, temporal and eternal,

Your Majeſty's

moſt dutiful Subject

and moſt devoted Servant,

R. LONDON.

THE

PRELIMINARY DISSERTATION.

THE deſign of the following Tranſlation of Iſaiah is not only to give an exact and faithful repreſentation of the words and of the ſenſe of the Prophet, by adhering cloſely to the letter of the text, and treading as nearly as may be in his footſteps; but, moreover, to imitate the air and manner of the author, to expreſs the form and faſhion of the compoſition, and to give the Engliſh Reader ſome notion of the peculiar turn and caſt of the original. The latter part of this deſign coincides perfectly well with the former: it is indeed impoſſible to give a juſt idea of the Prophet's manner of writing, otherwiſe than by a cloſe literal verſion. And yet, though ſo many literal verſions of this Prophet have been given, as well of old as in later times; a juſt repreſentation of his manner, and of the form of his compoſition, has never been attempted, or even thought of, by any Tranſlator, in any language whether antient or modern. Whatever of that kind has appeared in former tranſlations, (and much indeed

muſt appear in every literal tranſlation,) has been rather the effect of chance than of deſign, of neceſſity than of ſtudy: for what room could there be for ſtudy or deſign in this caſe, or at leaſt for ſucceſs in it, when the tranſlators themſelves had but a very imperfect notion, an inadequate or even falſe idea, of the real character of the author as a writer; of the general nature, and of the peculiar form, of the compoſition?

It has, I think, been univerſally underſtood, that the Prophecies of Iſaiah are written in Proſe. The ſtyle, the thoughts, the images, the expreſſions, have been allowed to be Poetical, and that in the higheſt degree: but that they are written in Verſe, in Meaſure, or Rhythm, or whatever it is that diſtinguiſhes, as Poetry, the compoſition of thoſe books of the Old Teſtament which are allowed to be Poetical, ſuch as Job, the Pſalms, and the Proverbs, from the Hiſtorical books, as mere Proſe; this has never been ſuppoſed, at leaſt has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew Verſe have been various; their ideas of the nature of it vague, obſcure, and imperfect: yet ſtill there has been a general perſuaſion, that ſome books of the Old Teſtament are written in Verſe; but that the writings of the Prophets are not of that number.

The learned Vitringa ſays [1], that Iſaiah's compoſition has a ſort of numbers, or meaſure; "eſſe

[1] Prolegom. in Iſaiam, p. 8.

"ora-

"orationem ſuis adſtrictam numeris:" he means that it has a kind of Oratorial number, or meaſure, as he afterwards explains it; and he quotes Scaliger, as being of the ſame opinion, and as adding, that "however upon this account it could not rightly be "called Poetry[1]." About the beginning of this century, Herman Von der Hardt[2], the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to Iambic Verſe; and, conſiſtently with his hypotheſis, he affirmed, that the Prophets wrote in Verſe. This is the only exception I meet with to the univerſality of the contrary opinion. It was looked upon as one of his Paradoxes, and little attention was paid to it. But what was his ſucceſs in making out Joel's Iambics, and in helping his readers to form in conſequence a more juſt idea of the character of the Prophetic Style, I cannot ſay; having never ſeen his treatiſe on that ſubject.

The Jews of early times were of the ſame opinion, that the books of the Prophets are written in Proſe; as far as we have any evidence of their judgement on this ſubject. Jerom[3] certainly ſpeaks the ſenſe of his Jewiſh Preceptors as to this matter. Having written his Tranſlation of Iſaiah from the Hebrew Verity in *Stichi*, or Lines divided according to the *cola* and *commata*, after the manner of Verſe; which

[1] Scaliger, Animadverſ. in Chron. Euſebii. p. 6.
[2] See Wolfii Biblioth. Hebr. Tom. ii. p. 169.
[3] Præf. in Tranſl. Eſaiæ ex Heb. Veritate.

was [1] often done in the Prophetic writings, for the ſake of perſpicuity; he cautions his reader, "not "to miſtake it for Metre; as if it were any thing "like the Pſalms, or the writings of Solomon; for "it was nothing more than what was uſual in the "copies of the proſe work of Demoſthenes and Ci-"cero." The later Jews have been uniformly of the ſame opinion: and the reſt of the learned world ſeem to have taken it up on their authority, and have generally maintained it.

But if there ſhould appear a manifeſt conformity between the Prophetical Style, and that of the Books ſuppoſed to be Metrical; a conformity in every known part of the Poetical character, which equally diſcriminates the Prophetical and the Metrical Books, from thoſe acknowledged to be Proſe: it will be of uſe to trace out and to mark this conformity with all poſſible accuracy; to obſerve, how far the peculiar characteriſtics of each ſtyle coincide; and to ſee, whether the agreement between them be ſuch, as to induce us to conclude, that the Poetical and the Prophetical character of ſtyle and compoſition, though generally ſuppoſed to be different, yet are really one and the ſame.

This I purpoſe to do in the following Diſſertation; and I the more readily embrace the preſent opportunity of reſuming this ſubject, as what I have for-

[1] See Grabe, Proleg. in LXX Intt. Tom. i. Cap. i. § 6.

merly written [1] upon it ſeems to have met with the approbation of the learned. And here I ſhall endeavour to treat it more at large; to purſue it further, and to a greater degree of minuteneſs; and to preſent it to the Engliſh Reader in the eaſieſt and moſt intelligible form, that I am able to give it. The examples, with which I ſhall illuſtrate it, ſhall be more numerous, and all (a very few excepted) different from thoſe already given; that they may ſerve by way of ſupplement to that part of the former work, as well as of themſelves to place the ſubject in the fulleſt and cleareſt light.

Now, in order to make this compariſon between the Prophetical and the Poetical Books, it will be neceſſary in the firſt place to ſtate the true character of the Poetical or Metrical Style, to trace out carefully whatever plain ſigns or indications yet remain of metre, or rhythm, or whatever elſe it was, that conſtituted Hebrew Verſe; to ſeparate the true, or at leaſt the probable, from the manifeſtly falſe; and to give as clear and ſatisfactory an explanation of the matter as can now reaſonably be expected, in the preſent imperfect ſtate of the Hebrew language, and in a ſubject, which for near two thouſand years has been involved in great obſcurity, and only rendered ſtill more obſcure by the diſcordant opinions of the learned, and the various hypotheſes, which they have formed concerning it.

[1] De Sacra Poëſi Hebræorum Prælect. XVIII, XIX.

The firſt and moſt manifeſt indication of Verſe in the Hebrew Poetical books preſents itſelf in the Acroſtich or Alphabetical Poems: of which there happily remain many examples, and thoſe of various kinds; ſo that we could not have hoped, or even wiſhed, for more light of this ſort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of theſe Poems is this: the Poem conſiſts of twenty-two Lines, or of twenty-two Syſtems of lines, or Periods, or Stanzas, according to the number of the Letters of the Hebrew Alphabet; any every Line, or every Stanza, begins with each Letter in its order, as it ſtands in the Alphabet; that is, the firſt Line, or firſt Stanza, begins with א, the ſecond with ב, and ſo on. This was certainly intended for the aſſiſtance of the memory; and was chiefly employed in ſubjects of common uſe, as maxims of morality, and forms of devotion; which being expreſſed in detached Sentences, or Aphoriſms, (the form in which the ſages of the moſt antient times delivered their inſtructions,) the inconvenience ariſing from the ſubject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are ſtill extant in the books of the Old Teſtament, twelve [a] of

[a] Pfalms xxv. xxxiv. xxxvii. cxi, cxii. cxix. cxlv. Prov. xxxi. ver. 10—31. Lament. i, ii, iii, iv.

theſe

theſe Poems; (for I reckon the four firſt Chapters of the Lamentations of Jeremiah as ſo many diſtinct Poems;) three of them perfectly [1] Alphabetical; in which every Line is marked by its Initial Letter; the other nine leſs perfectly Alphabetical, in which every Stanza only is ſo diſtinguiſhed. Of the three former it is to be remarked, that not only every ſingle Line is diſtinguiſhed by its Initial Letter, but that the whole Poem is laid out into Stanzas; two of [2] theſe Poems each into ten Stanzas, all of two Lines, except the two laſt Stanzas in each, which are of three Lines: in theſe the ſenſe and the conſtruction manifeſtly point out the diviſion into Stanzas, and mark the limit of every Stanza. The third [3] of theſe perfectly Alphabetical Poems conſiſts of twenty-two Stanzas, of three Lines: but in this the Initial Letter of every Stanza is alſo the Initial Letter of every Line of that Stanza; ſo that both the Lines, and the Stanzas, are infallibly limited. And in all the three Poems the Pauſes of the Sentences coincide with the Pauſes of the Lines and Stanzas.

It is alſo further to be obſerved of theſe three Poems, that the Lines, ſo determined by the Initial Letters, in the ſame Poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of Syllables; and that the Lines of the ſame Stanza have a remarkable

[1] Pſ. cxi, cxii. Lament. iii.

[2] Pſ. cxi, cxii.

[3] Lament. iii.

congruity one with another, in the matter and the form, in the ſenſe and the conſtruction.

Of the other nine Poems leſs perfectly Alphabetical, in which the Stanzas only are marked with Initial Letters, ſix[1] conſiſt of Stanzas of two Lines, two[2] of Stanzas of three Lines, and one[3] of Stanzas of four Lines: not taking into the account at preſent ſome irregularities, which in all probability are to be imputed to the miſtakes of tranſcribers. And theſe Stanzas likewiſe naturally divide themſelves into their diſtinct Lines, the ſenſe and the conſtruction plainly pointing out their limits; and the Lines have the ſame congruity one with another in matter and form, as was above obſerved in regard to the Poems more perfectly Alphabetical.

Another thing to be obſerved of the three Poems perfectly Alphabetical is, that in two[4] of them the Lines are ſhorter than thoſe of the third[5] by about one third part, or almoſt half: and of the other nine Poems, the Stanzas only of which are Alphabetical, that three[6] conſiſt of the longer Lines, and the ſix others of the ſhorter.

Now from theſe examples, which are not only curious, but of real uſe, and of great importance in the preſent inquiry, we may draw ſome concluſions,

[1] Pſ. xxv. xxxiv. cxix. cxlv. Prov. xxxi. Lament. iv.
[2] Lament. i, ii.
[3] Pſ. xxxvii.
[4] Pſ. cxi, cxii.
[5] Lament. iii.
[6] Lament. i, ii. iv.

which

which plainly follow from the premiſes, and muſt be admitted in regard to the Alphabetical Poems themſelves; which alſo may by Analogy be applied with great probability to other poems, while the Lines and Stanzas are not ſo determined by Initial Letters; yet which appear in other reſpects to be of the ſame kind.

In the firſt place, we may ſafely conclude, that the Poems perfectly Alphabetical conſiſt of Verſes properly ſo called; of Verſes regulated by ſome obſervation of harmony or cadence; of meaſure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere Proſe, in which numbers and harmony are totally diſregarded, ſhould be laid out according to a ſcale of diviſion, which carries with it ſuch evident marks of ſtudy and labour, of art in the contrivance, and exactneſs in the execution. And I preſume it will be eaſily granted in regard to the other Poems, which are divided into Stanzas by the Initial Letters, which Stanzas are ſubdivided by the pauſes of the Sentence into Lines eaſily diſtinguiſhed one from another, commonly the ſame number of Lines to a Stanza in the ſame poem; that theſe are of the ſame kind of compoſition with the former, and that they equally conſiſt of Verſes. And in general, in regard to the reſt of the Poems of the Hebrews, bearing evidently the ſame marks and characteriſtics of compoſition with the Alphabetical Poems in other reſpects, and falling into regular

Lines,

Lines, often into regular Stanzas, according to the pauſes of the Sentences; which Stanzas and Lines have a certain parity or proportion to one another; that theſe likewiſe conſiſt of Verſe; of Verſe diſtinguiſhed from Proſe, not only by the ſtyle, the figures, the diction; by a loftineſs of thought, and richneſs of imagery; but by being divided into Lines, and ſometimes into Syſtems of Lines; which Lines, having an apparent equality, ſimilitude, or proportion, one to another, were in ſome ſort meaſured by the ear, and regulated according to ſome general laws of metre, rhythm, harmony, or cadence.

Further, we may conclude from the example of the perfectly Alphabetical Poems, that whatever it might be that conſtituted Hebrew Verſe, it certainly did not conſiſt in Rhyme, or ſimilar and correſpondent ſounds at the ends of the verſes: for as the ends of the verſes in thoſe Poems are infallibly marked; and it plainly appears, that the final Syllables of the correſpondent verſes, whether in diſtichs or triplets, are not ſimilar in ſound to one another; it is manifeſt, that Rhymes, or ſimilar endings, are not an eſſential part of Hebrew Verſes. The Grammatical forms of the Hebrew language in the Verbs, and Pronouns, and the Plurals of Nouns, are ſo ſimple and uniform, and bear ſo great a ſhare in the termination of words, that ſimilar endings muſt ſometimes happen, and cannot well be avoided; but, ſo far from conſtituting an eſſential or principal part of the art of Hebrew Verſification, they ſeem to

have

have been no object of attention and ſtudy, nor to have been induſtriouſly ſought after as a favourite acceſſary ornament.

That the Verſes had ſomething regular in their form and compoſition, ſeems probable from their apparent parity and uniformity, and the relation which they manifeſtly bear to the diſtribution of the ſentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, theſe examples give us no light, nor afford us ſufficient principles on which to build any theory, or to form any hypotheſis. For harmony ariſes from the proportion, relation, and correſpondence of different combined ſounds; and verſe from the arrangement of words, and the diſpoſition of ſyllables, according to number, quantity, and accent; therefore the harmony and true modulation of verſe depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of verſification; and metre ſuppoſes an exact knowledge of the number and quantity of ſyllables, and, in ſome languages, of the accent. But the true pronunciation of Hebrew is loſt: loſt to a degree far beyond what can ever be the caſe of any European language preſerved only in writing: for the Hebrew language, like moſt of the other Oriental languages, expreſſing only the Conſonants, and being deſtitute of its vowels, has lain now for two thouſand years in a manner mute and incapable of utterance: the number of ſyllables is in a great

a great many words uncertain; the quantity and accent wholly unknown. We are ignorant of all theſe particulars; and incapable of acquiring any certain knowledge concerning them: how then is it poſſible for us to attain to the knowledge of Hebrew Verſe? That we know nothing of the quantity of the ſyllables, in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man: but if any ſhould ſtill maintain the authority of the Maſoretical Punctuation, (though diſcordant in many inſtances from the imperfect remains of a Pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other Writers,) yet it muſt be allowed, that no one, according to that Syſtem, hath been able to reduce the Hebrew Poems to any ſort of harmony[a]. And indeed it is not to be wondered, that rules of Pronunciation, formed, as it is now generally admitted, above a thouſand years after the language ceaſed to be ſpoken, ſhould fail of giving us the true ſound of Hebrew Verſe. But if it was impoſſible for the Maſoretes, aſſiſted in ſome meaſure by a traditionary pronunciation, delivered down from their anceſtors, to attain to a true expreſſion of the ſounds of the language; how is it poſſible for us at this time, ſo much further removed from the only ſource of knowledge in this caſe, the audible voice, to improve or to amend their ſyſtem,

[a] See Hare Prolegomena in Pſalmos, p. xl, &c.

or

or to ſupply a more genuine ſyſtem in its place, which may anſwer our purpoſe better, and lay open to us the laws of Hebrew Verſification? The purſuit is vain; the object of it lies beyond our reach; it is not within the compaſs of human reaſon or invention. The queſtion concerning Hebrew Metre is now pretty much upon the ſame footing with that concerning the Greek accents. That there were certain laws of ancient Hebrew Metre is very probable; and that the living Greek language was modulated by certain rules of Accent is beyond diſpute: but a man born deaf may as reaſonably pretend to acquire an idea of ſound, as the Critic of theſe days to attain to the true modulation of Greek by Accent, and of Hebrew by Metre [1].

Thus much then, I think, we may be allowed to infer from the Alphabetical Poems; namely, that the Hebrew Poems are written in Verſe, properly ſo called; that the harmony of the verſes does not ariſe from Rhyme, that is, from ſimilar correſponding ſounds terminating the verſes; but from ſome ſort of Rhythm, probably ſome ſort of Metre, the laws of which are now altogether unknown, and wholly undiſcoverable: yet that there are evident marks of a certain correſpondence of the verſes with one another, and of a certain relation between the compoſition of the Verſes and the compoſition of the Sentences; the formation of the

[1] See A Larger Confutation of Biſhop Hare's Hebrew Metre, London, 1766; where I have fully treated of this ſubject.

former

former depending in ſome degree upon the diſtribution of the latter; ſo that generally Periods coincide with Stanzas, Members with Verſes, and Pauſes of the one with Pauſes of the other; which peculiar form of compoſition is ſo obſervable, as plainly to diſcriminate in general the parts of the Hebrew Scriptures which are written in Verſe, from thoſe which are written in Proſe. This will require a larger and more minute explication; not only as a matter neceſſary to our preſent purpoſe; that is, to aſcertain the character of the Prophetical Style in general, and of that of the Prophet Iſaiah in particular; but as a principle of conſiderable uſe, and of no ſmall importance, in the Interpretation of the Poetical parts of the Old Teſtament.

The correſpondence of one Verſe, or Line, with another, I call Parallelism. When a propoſition is delivered, and a ſecond is ſubjoined to it, or drawn under it, equivalent, or contraſted with it, in Senſe; or ſimilar to it in the form of Grammatical Conſtruction; theſe I call Parallel Lines; and the words or phraſes, anſwering one to another in the correſponding Lines, Parallel Terms.

Parallel Lines may be reduced to Three ſorts; Parallels Synonymous, Parallels Antithetic, and Parallels Synthetic. Of each of theſe I ſhall give a variety of examples, in order to ſhew the various forms, under which they appear: firſt, from the Books univerſally acknowledged to be Poetical; then, correſpondent examples from the Prophet Iſaiah; and

ſome-

ſometimes alſo from the other Prophets; to ſhew, that the form and character of the Compoſition is in all the ſame.

As ſome of the examples, which follow, are of many lines, the reader may perhaps note a ſingle line or two intermixed, which do not properly belong to that claſs, under which they are ranged. Theſe are retained, to preſerve the connection and harmony of the whole paſſage: and it is to be obſerved, that the ſeveral ſorts of Parallels are perpetually mixed with one another; and this mixture gives a variety and beauty to the compoſition.

Firſt of Parallel Lines Synonymous: that is, which correſpond one to another by expreſſing the ſame ſenſe in different, but equivalent terms; when a Propoſition is delivered, and is immediately repeated, in the whole or in part, the expreſſion being varied, but the ſenſe intirely, or nearly the ſame. As in the following examples:

"O-Jehovah, in-thy-ſtrength the-king ſhall-rejoice;
"And-in-thy-ſalvation how greatly ſhall-he-exult!
"The-deſire of-his-heart thou-haſt-granted unto-him;
"And-the-requeſt of-his-lips thou-haſt-not denied."
Pſ. xxi. 1, 2.

"Becauſe I-called, and-ye-refuſed;
"I-ſtretched-out my-hand, and-no-one regarded:
"But-ye-have-defeated all my-counſel;
"And-would-not incline to-my-reproof:
"I alſo will-laugh at-your-calamity;

"I-will-

"I-will-mock, when-what-you-feared cometh;
"When-what-you-feared cometh like-a-devaſtation;
"And-your-calamity advanceth like-a-tempeſt;
"When-diſtreſs and-anguiſh come upon-you:
"Then ſhall-they-call-upon-me, but-I-will-not anſwer;
"They-ſhall-ſeek-me-early, but-they-ſhall-not find-me;
"Becauſe they-hated knowledge;
"And-did-not chooſe the-fear of-Jehovah;
"Did-not incline to-my-counſel;
"Contemptuouſly-rejected all my-reproof:
"Therefore-ſhall-they-eat of-the-fruit of-their-ways;
"And-ſhall-be-ſatiated with-their-own-devices.
"For the-defection of-the-ſimple ſhall-ſlay-them;
"And-the-ſecurity of-fools ſhall-deſtroy them."

Prov. i, 24—32.

"Seek-ye Jehovah, while-he-may-be-found;
"Call-ye-upon-him, while-he-is near:
"Let-the-wicked forſake his-way;
"And-the-unrighteous man his-thoughts:
"And-let-him-return to Jehovah, and-he-will-compaſ-
"ſionate-him;
"And-unto our-God, for he-aboundeth in-forgiveneſs."

Iſaiah, lv. 6, 7.

"Fear not, for thou-ſhalt-not be-aſhamed;
"And-bluſh not, for thou-ſhalt-not be-brought-to-re-
"proach:
"For thou-ſhalt-forget the-ſhame of-thy-youth;
"And-the-reproach of-thy-widowhood thou-ſhalt-re-
"member no more." Iſaiah, liv. 4.

"Hearken unto-me, ye-that-know righteouſneſs;
"The-people in-whoſe-heart is-my-law:
"Fear not the-reproach of-wretched-man;

"Neither

"Neither be-ye-borne-down by-their-revilings;
"For the-moth ſhall-conſume-them like-a-garment;
"And-the-worm ſhall-eat-them like wool:
"But-my-righteouſneſs ſhall-endure for-ever;
"And-my-ſalvation to-the-age of-ages."

Iſaiah, LI. 7, 8.

"Like-mighty-men ſhall-they-ruſh-on;
"Like-warriors ſhall-they-mount the-wall:
"And-every-one in-his-way ſhall-they-march;
"And-they-ſhall-not turn-aſide from-their paths."

Joel, II. 7.

"Bleſſed-is the-man, that-feareth Jehovah;
"That-greatly delighteth in-his-commandments."

Pſ. CXII. 1.

"Hearken unto-me, O-houſe of-Jacob;
"And-all the-remnant of-the-houſe of-Iſrael."

Iſaiah, XLVI. 3

"Honour Jehovah with-thy-riches;
"And-with-the-firſt-fruits of-all thine-increaſe."

Prov. III. 9.

"Incline your-ear, and-come unto-me;
"Hearken, and-your-ſoul ſhall-live." Iſaiah, LV. 3.

In the foregoing [1] examples may be obſerved the different degrees of Synonymous Paralleliſm. The Parallel Lines ſometimes conſiſt of three or more Synonymous terms; ſometimes of two; which is ge-

[1] The terms in Engliſh, conſiſting of ſeveral words, are hitherto diſtinguiſhed with marks of connection; to ſhew, that they anſwer to ſingle words in Hebrew.

nerally the caſe, when the Verb, or the Nominative Caſe of the firſt Sentence is to be carried on to the ſecond, or underſtood there; ſometimes of one only; as in the four laſt examples. There are alſo among the foregoing a few inſtances, in which the lines conſiſt each of double members, or two propoſitions. I ſhall add one or two more of theſe, very perfect in their kind:

"Bow thy heavens, O Jehovah, and deſcend;
"Touch the mountains, and they ſhall ſmoke:
"Dart forth lightning, and ſcatter them;
"Shoot out thine arrows, and deſtroy them."
Pſ. CXLIV. 5, 6.

"And they ſhall build houſes, and ſhall inhabit them;
"And they ſhall plant vineyards, and ſhall eat the fruit
"thereof:
"They ſhall not build, and another inhabit;
"They ſhall not plant, and another eat:
"For as the days of a tree, ſhall be the days of my peo-
"ple;
"And they ſhall wear out the works of their own
"hands." Iſaiah, LXV. 21, 22.

Parallels are alſo ſometimes formed by a repetition of part of the firſt ſentence:

"My voice is unto God, and I cry aloud;
"My voice unto God, and he will hearken unto me.
"I will remember the works of Jehovah;
"Yea, I will remember thy wonders of old."
"The waters ſaw thee, O God;
"The waters ſaw thee; they were ſeiſed with anguiſh."
Pſ. LXXVII. 1. 11. 16.

For

" For he hath humbled thoſe that dwell on high;
" The lofty city, he hath brought her down:
" He hath brought her down to the ground,
" He hath leveled her with the duſt.
" The foot ſhall trample upon her;
" The feet of the poor, the ſteps of the needy."
Iſaiah, xxvi. 5, 6.

" What ſhall I do unto thee, O Ephraim!
" What ſhall I do unto thee, O Judah!
" For your goodneſs is as the morning cloud,
" And as the early dew it paſſeth away." Hoſea, vi. 4.

Sometimes in the latter line a part is to be ſupplied from the former to compleat the ſentence:

" And thoſe that perſecute me thou wilt make to turn
" their backs to me;
" Thoſe that hate me[1], and I will cut them off."
2 Sam. xxii. 41.

" The mighty dead tremble from beneath;
" The waters, and they that dwell therein."
Job, xxvi. 5.

" And I looked, and there was no man;
" Even among the idols[2], and there was no one that
" gave advice;"
" And I inquired of them, and [there was no one]
" that returned an anſwer." Iſaiah, xli. 28.

[1] In the parallel place, Pſ. xviii. the Poetical form of the ſentence is much hurt, by the removing of the Conjunction, from the ſecond to the firſt word in this line: but a MS. in that place reads as here.

[2] See the note on the place.

Further, there are Parallel Triplets; when three lines correſpond together, and form a kind of Stanza; of which, however, only two commonly are Synonymous:

"The wicked ſhall ſee it, and it ſhall grieve him;
"He ſhall gnaſh his teeth, and pine away;
"The deſire of the wicked ſhall periſh." Pſ. cxii. 10.

"That day, let it become darkneſs;
"Let not God from above inquire after it;
"Nor let the flowing light radiate upon it.
"That night, let utter darkneſs ſeiſe it;
"Let it not be united with the days of the year;
"Let it not come into the number of the months.
"Let the ſtars of its twilight be darkened:
"Let it look for light, and may there be none;
"And let it not behold the eyelids of the morning."
Job, iii. 4, 6, 9.

"And he ſhall ſnatch on the right, and yet be hungry;
"And he ſhall devour on the left, and not be ſatisfied;
"Every man ſhall devour the fleſh of his neighbour[*]."
Iſaiah, ix. 20.

"Put ye in the ſickle, for the harveſt is ripe;
"Come away, get you down, for the wine-preſs is full;
"The vats overflow; for great is their wickedneſs."
Joel, iii. 13.

There are likewiſe Parallels conſiſting of Four lines: two Diſtichs being ſo connected together, by the ſenſe and the conſtruction, as to make one Stan-

[*] See the note on the place.

za. Such is the form of the xxxvIIth Pſalm; which is evidently laid out by the Initial Letters in Stanzas of four lines; though in regard to that diſpoſition ſome irregularities are found in the preſent copies. From this Pſalm, which gives a ſufficient warrant for conſidering the union of two Diſtichs as making a Stanza of four lines, I ſhall take the firſt example:

" Be not moved with indignation againſt the evil-doers;
" Nor with zeal againſt the workers of iniquity:
" For like the graſs they ſhall ſoon be cut off;
" And like the green herb they ſhall wither."
Pſ. xxxvII. 1, 2.

" The ox knoweth his poſſeſſor;
" And the aſs the crib of his lord;
" But Iſrael doth not know Me [1];
" Neither doth my people conſider." Iſaiah, I. 3.

" And I ſaid, I have laboured in vain;
" For nought and for vanity I have ſpent my ſtrength:
" Nevertheleſs my cauſe is with Jehovah;
" And the reward of my work with my God."
Iſaiah, XLIX. 4.

" Jehovah ſhall roar from Sion;
" And ſhall utter his voice from Jeruſalem:
" And the habitations of the ſhepherds ſhall mourn;
" And the head of Carmel ſhall wither." Amos, I. 2.

In like manner ſome periods may be conſidered as making Stanzas of Five lines; in which the odd line,

[1] See the note on the place.

or member, either comes in between two Diſtichs, or after two Diſtichs makes a full cloſe:

" If thou wouldſt ſeek early unto God;
" And make thy ſupplication to the Almighty;
" If thou wert pure and upright:
" Verily now would he riſe up in thy defence;
" And make peaceable the dwelling of thy righteouſ-
" neſs." Job, VIII. 5, 6.

" They bear him on the ſhoulder; they carry him
" about;
" They ſet him down in his place, and he ſtandeth;
" From his place he ſhall not remove;
" To him, that crieth unto him, he will not anſwer;
" Neither will he deliver him from his diſtreſs."
Iſaiah, XLVI. 7.

" Who is wiſe, and will underſtand theſe things?
" Prudent, and will know them?
" For right are the ways of Jehovah;
" And the juſt ſhall walk in them;
" But the diſobedient ſhall fall therein." Hoſea, XIV. 9.

" And Jehovah ſhall roar out of Sion;
" And from Jeruſalem ſhall utter his voice;
" And the heavens and the earth ſhall tremble:
" But Jehovah will be the refuge of his people;
" And a ſtrong defence to the ſons of Iſrael."
Joel, III. 16.

" Who eſtabliſheth the word of his ſervant;
" And accompliſheth the counſel of his meſſengers:
" Who ſayeth to Jeruſalem, Thou ſhalt be inhabited;
" And to the cities of Judah, Ye ſhall be built;
" And her deſolate places I will reſtore."
Iſaiah, XLIV. 26.

In

In Stanzas of Four lines ſometimes the Parallel lines anſwer to one another alternately; the firſt to the third, and the ſecond to the fourth:

"As the heavens are high above the earth;
"So high [1] is his goodneſs over them that fear him:
"As remote as the eaſt is from the weſt;
"So far hath he removed from us our tranſgreſſions."
Pſ. ciii. 11, 12.

"And ye ſaid: Nay, but on horſes will we flee;
"Therefore ſhall ye be put to flight:
"And on ſwift courſers will we ride;
"Therefore ſhall they be ſwift, that purſue you."
Iſaiah, xxx. 16.

And a Stanza of Five lines admits of the ſame elegance:

"Who is there among you, that feareth Jehovah?
"Let him hearken unto the voice of his ſervant:
"That walketh in darkneſs, and hath no light?
"Let him truſt in the name of Jehovah;
"And reſt himſelf on the ſupport of his God."
Iſaiah, l. 10.

The ſecond ſort of Parallels are the Antithetic: when two lines correſpond with one another by an Oppoſition of terms and ſentiments; when the ſecond is contraſted with the firſt, ſometimes in ex-

[1] גבה; compare the next verſe; and ſee Iſaiah, lv. 9. and the note there.

preſſions, ſometimes in ſenſe only. Accordingly the degrees of Antitheſis are various; from an exact contrapoſition of word to word through the whole ſentence, down to a general diſparity, with ſomething of a contrariety, in the two propoſitions.

Thus in the following examples:

"A wiſe ſon rejoiceth his father;
"But a fooliſh ſon is the grief of his mother."
Prov. x. 1.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the Logicians ſay, relatively oppoſite.

"The memory of the juſt is a bleſſing;
"But the name of the wicked ſhall rot." Prov. x. 7.

Here there are only two Antithetic terms: for *memory* and *name* are Synonymous.

"There is that ſcattereth, and ſtill increaſeth;
"And that is unreaſonably ſparing, yet groweth poor."
Prov. xi. 24.

Here there is a kind of double Antitheſis; one between the two lines themſelves; and likewiſe a ſubordinate oppoſition between the two parts of each.

"Many ſeek the face of the prince;
"But the determination concerning a man is from Je-
"hovah." Prov. xxix. 26.

Where the oppoſition is chiefly between the ſingle terms the Prince, and Jehovah: but there is an oppoſition likewiſe in the general ſentiment; which ex-

expreſſes, or intimates, the vanity of depending on the former, without ſeeking the favour of the latter. In the following there is much the ſame oppoſition of ſentiment, without any contrapoſition of terms at all:

"The lot is caſt into the lap;
"But the whole determination of it is from Jehovah."
Prov. xvi. 33.

That is, the event ſeems to be the work of Chance; but is really the direction of Providence.

The foregoing examples are all taken from the Proverbs of Solomon, where they abound: for this form is peculiarly adapted to that kind of writing; to adages, aphoriſms, and detached ſentences. Indeed the elegance, acuteneſs, and force of a great number of Solomon's wiſe ſayings ariſe in a great meaſure from the Antithetic form, the oppoſition of diction and ſentiment. We are not therefore to expect frequent inſtances of it in the other Poems of the Old Teſtament; eſpecially thoſe, that are elevated in the ſtyle, and more connected in the parts. However, I ſhall add a few examples of the like kind from the higher Poetry.

"Theſe in chariots, and thoſe in horſes;
"But we in the name of Jehovah our God will be
"[1] ſtrong.
"They are bowed down, and fallen;
"But we are riſen, and maintain ourſelves firm."
Pſ. xx. 7, 8.

[1] גִּבֹּר, ſo LXX. Syr. Æthiop.

"For

"For his wrath is but for a moment, his favour for
"life;
"Sorrow may lodge for the evening, but in the morning
"gladneſs." Pſ. xxx. 5.

"Yet a little while, and the wicked ſhall be no more;
"Thou ſhalt look at his place, and he ſhall not be
"found:
"But the meek ſhall inherit the land;
"And delight themſelves in abundant proſperity."
Pſ. xxxvii. 10, 11.

In the laſt example the oppoſition lies between the two parts of a Stanza of Four lines, the latter Diſtich being oppoſed to the former. So likewiſe the following.

"For the mountains ſhall be removed;
"And the hills ſhall be overthrown:
"But my kindneſs from thee ſhall not be removed;
"And the covenant of my peace ſhall not be over-
"thrown." Iſaiah, liv. 10.

"The bricks are fallen, but we will build with hewn
"ſtone;
"The ſycamores are cut down, but we will replace
"them with cedars." Iſaiah, ix. 10.

Here the lines themſelves are Synthetically Parallel; and the Oppoſition lies between the two members of each.

The third ſort of Parallels I call Synthetic or Conſtructive: where the Paralleliſm conſiſts only in the ſimilar

ſimilar form of Conſtruction; in which word does not anſwer to word, and ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions, in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

"Praiſe ye Jehovah, ye of the earth;
"Ye ſea-monſters, and all deeps:
"Fire and hail, ſnow and vapour;
"Stormy wind, executing his command:
"Mountains, and all hills;
"Fruit-trees, and all cedars:
"Wild beaſts, and all cattle;
"Reptiles, and birds of wing:
"Kings of the earth, and all peoples;
"Princes, and all judges of the earth:
"Youths, and alſo virgins;
"Old men, together with the children:
"Let them praiſe the name of Jehovah;
"For his name alone is exalted;
"His majeſty, above earth and heaven."

Pſ. CXLVIII. 7—13.

"With him is wiſdom and might;
"To him belong counſel and underſtanding.
"Lo! he pulleth down, and it ſhall not be built;
"He incloſeth a man, and he ſhall not be ſet looſe.
"Lo! he withholdeth the waters, and they are dried up;
"And he ſendeth them forth, and they overturn the "earth.

"With

"With him is ſtrength, and perfect exiſtence;
"The deceived, and the deceiver, are his."
Job, XII. 13—16.

"Is ſuch then the faſt which I chooſe?
"That a man ſhould afflict his ſoul for a day?
"Is it, that he ſhould bow down his head like a bul-
"ruſh;
"And ſpread ſackcloth and aſhes for his couch?
"Shall this be called a faſt;
"And a day acceptable to Jehovah?
"Is not this the faſt that I chooſe?
"To diſſolve the bands of wickedneſs;
"To looſen the oppreſſive burthens;
"To deliver thoſe that are cruſhed by violence;
"And that ye ſhould break aſunder every yoke?
"Is it not to diſtribute thy bread to the hungry;
"And to bring the wandering poor into thy houſe?
"When thou ſeeſt the naked, that thou clothe him;
"And that thou hide not thyſelf from thine own fleſh?
"Then ſhall thy light break forth like the morning;
"And thy wounds ſhall ſpeedily be healed over:
"And thy righteouſneſs ſhall go before thee;
"And the glory of Jehovah ſhall bring up thy rear."
Iſaiah, LVIII. 5—8.

Of the Conſtructive kind is moſt commonly the Paralleliſm of Stanzas of Three lines; though they are ſometimes Synonymous throughout, and often have two lines Synonymous; examples of both which are above given. The following are Conſtructively Parallel:

"Whatſoever Jehovah pleaſeth,
"That doeth he in the heavens, and in the earth;

"In

"In the ſea, and in all the deeps:
"Cauſing the vapours to aſcend from the ends of the
"earth;
"Making the lightnings with the rain;
"Bringing forth the wind out of his treaſures."
Pſ. cxxxv. 6, 7.

"The Lord Jehovah hath opened mine ear,
"And I was not rebellious;
"Neither did I withdraw myſelf backward,
"I gave my back to the ſmiters,
"And my cheeks to them that plucked off the hair;
"My face I hid not from ſhame and ſpitting."
Iſaiah, l. 5, 6.

"Thou ſhalt ſow, but ſhalt not reap;
"Thou ſhalt tread the olive, but ſhalt not anoint thee
"with oil;
"And the grape, but ſhalt not drink wine."
Micah, vi. 15.

Of the ſame ſort of Paralleliſm are thoſe paſſages, frequent in the Poetic Books, where a Definite number is twice put for an Indefinite; this being followed by an enumeration of particulars naturally throws the ſentences into a Paralleliſm, which cannot be of any other than the Synthetic kind. This ſeems to have been a favourite ornament. There are many excellent examples of it in the xxxth Chapter of Proverbs, to which I refer the reader: and ſhall here give one or two from other places.

"Theſe ſix things Jehovah hateth;
"And ſeven are the abomination of his ſoul.

"Lofty

"Lofty eyes, and a lying tongue;
"And hands ſhedding innocent blood:
"A heart fabricating wicked thoughts;
"Feet haſtily-running to miſchief:
"A falſe witneſs breathing out lies;
"And the ſower of ſtrife between brethren."
Prov. vi. 16—19.

"Give a portion to ſeven, and alſo to eight;
"For thou knoweſt not what evil ſhall be upon the
"earth:" Eccleſ. xi. 2.

"Theſe two things have befallen thee; who ſhall be-
"moan thee?
"Deſolation and deſtruction, the famine and the ſword;
"who ſhall comfort thee?" Iſaiah li. 19.

that is, taken alternately, deſolation by famine, and deſtruction by the ſword. Of which alternate conſtruction I ſhall add a remarkable example or two; where the Paralleliſm ariſes from the alternation of the members of the ſentences:

"I am black, but yet beautiful, O Daughters of Jeru-
"ſalem:
"Like the tents of Kedar; like the pavilions of Solo-
"mon." Cant. i. 5.

that is, black as the tents of Kedar; (made of dark-coloured goats hair;) beautiful, as the pavilions of Solomon.

"On her houſe-tops, and to her open ſtreets,
"Every one howleth, deſcendeth with weeping."
Iſaiah, xv. 3.

that

that is, every one howleth on her houſe-tops, and deſcendeth with weeping to her open ſtreets.

The reader will obſerve in the foregoing examples, that though there are perhaps no two lines correſponding one with another as equivalent, or oppoſite in terms; yet there is a paralleliſm equally apparent, and almoſt as ſtriking, which ariſes from the ſimilar form and equality of the lines, from the correſpondence of the members and the conſtruction; the conſequence of which is a harmony and rhythm, little inferior in effect to that of the two kinds preceding.

The degrees of the correſpondence of the lines in this laſt ſort of Parallels muſt, from the nature of it, be various. Sometimes the Paralleliſm is more, ſometimes leſs, exact: ſometimes hardly at all apparent. It requires indeed particular attention, much ſtudy of the genius of the language, much habitude in the analyſis of the conſtruction, to be able in all caſes to ſee and to diſtinguiſh the nice reſts and pauſes, which ought to be made, in order to give the period or the ſentence its intended turn and cadence, and to each part its due time and proportion. The Jewiſh Critics, called the Maſoretes, were exceedingly attentive to their language in this part; even to a ſcrupulous exactneſs and ſubtle refinement; as it appears from that extremely complicated Syſtem of Grammatical Punctuation, more embarraſſing than uſeful, which they have invented. It is therefore not improbable, that they might have had ſome inſight into this matter; and in diſtinguiſh-

ing the parts of the ſentence by Accents might have had regard to the harmony of the Period, and the proportion of the members, as well as to the ſtrict Grammatical diſpoſition of the conſtructive parts. Of this, I think, I perceive evident tokens: for they ſometimes ſeem to have more regard, in diſtributing the ſentence, to the Poetical or Rhetorical harmony of the Period, and the proportion of the members, than to the Grammatical Conſtruction. To explain what I mean, I ſhall here give ſome examples, in which the Maſoretes, in diſtinguiſhing the ſentence into its parts, have given marks of pauſes perfectly agreeable to the Poetical Rhythm, but ſuch as the Grammatical Conſtruction does not require, and ſcarcely admits. Though it is a difficult matter to know the preciſe quantity of time, which they allot to every diſtinctive Point; for it depends on the relation and proportion, which it bears to the whole arrangement of Points throughout the ſentence; and though it is impoſſible to expreſs the great variety of them by our ſcanty ſyſtem of Punctuation; yet I ſhall endeavour to mark them out to the Engliſh reader, in a rude manner, ſo as to give him ſome notion of what I imagine it to have been their deſign to expreſs. Thus then they diſtinguiſh the following ſentences:

"And they that recompenſe evil for good[1];
"Are mine adverſaries, becauſe I follow what is good."
Pſ. xxxviii. 20.

[1] Athnac.

"Upon

"Upon Jehovah, in my diſtreſs [1];
"I called, and he heard me."
"Long hath my ſoul had her dwelling [1];
"With him that hateth peace." Pſ. cxx. 1. 6.

"I love Jehovah, for he hath heard [1];
"The voice of my ſupplication.
"I will walk, before Jehovah [1];
"In the land of the living.
"What ſhall I return unto Jehovah [1];
"For all the benefits which he hath beſtowed on me?
"My vows I will pay to Jehovah [1];
"Now in the preſence of all his people.
"Precious in the eyes of Jehovah [1];
"Is the death of his ſaints." Pſ. cxvi. 1. 9. 12. 14. 15.

"Yea the ſtars of heaven and the conſtellations thereof [2],
"Shall not ſend forth their light:" Iſaiah, xiii. 10.

"In that day, ſhall his ſtrongly fenced cities become [3],
"Like the deſertion of the Hivites and the Amoritos."
Iſaiah, xvii. 9.

"For the glorious name of Jehovah ſhall be unto us [2],
"A place of confluent ſtreams, of broad rivers."
Iſaiah, xxxiii. 21.

"That ſhe hath received at the hand of Jehovah [2],
"Double of the puniſhment of all her ſins."
Iſaiah, xl. 2.

1 Athnac. 2 Zakeph-katon. 3 Rebiah.

Athnac in the Three Metrical Books, as the Jews account them, is but the third in order of power among the Diſtinctive Points; but, however, always takes place when the period is of two members only; in all the other Books he is ſecond: in the latter

Of the three different ſorts of Parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occaſions; and that ſort of Parallelifm is chiefly made uſe of, which is beſt adapted to the nature of the ſubject and of the Poem. Synonymous Parallels have the appearance of art and concinnity, and a ſtudied elegance; they prevail chiefly in ſhorter Poems; in many of the Pſalms; in Balaam's Prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct Poems of no great length. The Antithetic Parallelifm gives an acuteneſs and force to Adages and moral Sentences; and therefore, as I obſerved before, abounds in Solomon's Proverbs, and elſewhere is not often to be met with. The Poem of Job, being on a large plan, and in a high Tragic ſtyle, though very exact in the diviſion of the lines, and in the Parallelifm, and affording many fine examples of the Synonymous kind, yet conſiſts chiefly of the Conſtructive. A happy mixture of the ſeveral ſorts gives an agreeable variety: and they ſerve mutually to recommend and ſet off one another.

I mentioned above, that there appeared to be two ſorts of Hebrew Verſes, differing from one another

therefore *Rebiah* and *Zakeph-katon* which come next to Athnac, have nearly the ſame Diſtinctive power, as Athnac has in the former. They will ſcarce be thought over-rated at a Comma.

in

in regard to their length: the examples hitherto given are all, except one, of the ſhorter kind of verſe. The longer, though they admit of every ſort of Paralleliſm, yet belonging for the moſt part to the laſt claſs, that of Conſtructive Parallels, I ſhall treat of them in this place, and endeavour to explain the nature, and to point out the marks of them, as fully and exactly as I can.

This diſtinction of Hebrew Verſes into Longer and Shorter, is founded on the authority of the Alphabetical Poems; one third of the whole number of which are manifeſtly of the Longer ſort of verſe; the reſt of the Shorter. I do not preſume exactly to define by the number of Syllables, ſuppoſing we could with ſome probability determine it, the limit that ſeparates one ſort of verſe from the other; ſo that every verſe exceeding or falling ſhort of that number ſhould be always accounted a long or a ſhort verſe: all that I affirm is this; that One of the Three Poems Perfectly Alphabetical, and therefore infallibly divided into its verſes; and Three of the Nine other Alphabetical Poems, divided into their verſes, after the manner of the Perfectly Alphabetical, with the greateſt degree of probability; that theſe Four Poems, being the Four firſt Lamentations of Jeremiah, fall into verſes about one third longer, taking them one with another, than thoſe of the other Eight Alphabetical Poems. I ſhall firſt give an example of theſe long verſes from a Poem

Perfectly Alphabetical, in which therefore the limits of the verſes are unerringly defined:

"I am the man that hath ſeen affliction, by the rod of
"his anger:
"He hath led me, and made me walk, in darkneſs, not
"in light.
"Even again turneth he his hand againſt me, all the
"day long.
"He hath made old my fleſh and my ſkin, he hath
"broken my bones:
"He hath built againſt me, and hath compaſſed me, with
"gall and travail:
"He hath made me dwell in dark places, as the dead of
"old." Lament. III. 1—6.

The following is from the 1ſt Lamentation; in which the Stanzas are defined by Initial Letters, and are, like the former, of three lines;

"How doth the city ſolitary ſit, ſhe that was full of
"people!
"How is ſhe become a widow, that was great among
"the nations!
"Princeſs among the Provinces, how is ſhe become
"tributary!
"She weepeth ſore in the night, and her tear is upon
"her cheek:
"She hath none to comfort her, among all her lovers:
"All her friends have betrayed her, they became her
"enemies." Lament. I. 1, 2.

I ſhall now give examples of the ſame ſort of verſe, where the limits of the verſes are to be collected only from

from the Poetical Conſtruction of the ſentences: and firſt from the Books acknowledged on all hands to be Poetical; and of theſe we muſt have recourſe to the Pſalms only; for I believe there is not a ſingle inſtance of this ſort of verſe to be found in the Poem of Job; and ſcarce any in the Proverbs of Solomon.

"The law of Jehovah is perfect, reſtoring the ſoul;
"The teſtimony of Jehovah is ſure, making wiſe the
"ſimple:
"The precepts of Jehovah are right, rejoicing the heart;
"The commandment of Jehovah is clear, enlightening
"the eyes:
"The fear of Jehovah is pure, enduring for ever;
"The judgements of Jehovah are truth; they are alto-
"gether righteous:
"More deſireable than gold, and than much fine gold;
"And ſweeter than honey, and the dropping of honey-
"combs. Pſ. xix. 7—10.

"That our ſons may be like plants, growing up in
"their youth;
"Our daughters like the corner-pillars, carved for the
"ſtructure of a palace:
"Our ſtore houſes full, producing all kinds of proviſion:
"Our flocks bringing forth thouſands, ten thouſands in
"our fields:
"Our oxen ſtrong to labour; no irruption, no capti-
"vity;
"And no outcry in our ſtreets." Pſ. cxliv. 12—14.

"O! how great is thy goodneſs which thou haſt trea-
"ſured up, for them that fear thee;

"Which thou haſt wrought for them that truſt in thee,
"before the ſons of men!
"Thou wilt hide them in the ſecret place of thy pre-
"ſence, from the vexations of man;
"Thou wilt keep them ſafe in the tabernacle, from the
"ſtrife of tongues." Pſalm, xxxi. 19, 20.

"A ſound of a multitude in the mountains, as of many
"people;
"A ſound of the tumult of kingdoms, of nations ga-
"thered together:
"Jehovah God of hoſts muſtereth the hoſt for the
"battle,
"They come from a diſtant land, from the end of
"heaven;
"Jehovah and the inſtruments of his wrath, to deſtroy
"the whole land." Iſaiah, xiii. 4, 5.

"They are turned backward, they are utterly confound-
"ed, who truſt in the graven image;
"Who ſay unto the molten image, ye are our gods!"
Iſaiah, xlii. 17.

"They are aſhamed, they are even confounded, his
"adverſaries, all of them;
"Together they retire in confuſion, the fabricators of
"images:
"But Iſrael ſhall be ſaved in Jehovah, with eternal ſal-
"vation;
"Ye ſhall not be aſhamed, neither ſhall ye be con-
"founded, to the ages of eternity."
Iſaiah, xlv. 16, 17.

* See the note on the place.

Theſe

Theſe examples, all except the the two firſt, are of long verſes thrown in, irregularly, but with deſign, between verſes of another ſort; among which they ſtand out, as it were, ſomewhat diſtinguiſhed in regard to their matter as well as their form.

I think, I perceive ſome peculiarities in the caſt and ſtructure of theſe verſes, which mark them, and diſtinguiſh them from thoſe of the other ſort. The cloſing pauſe of each line is generally very full and ſtrong: and in each line commonly, towards the end, at leaſt beyond the middle of it, there is a ſmall reſt, or interval, depending on the ſenſe and Grammatical conſtruction, which I would call a Half-pauſe.

The Conjunction ו, the common particle of connection, which abounds in the Hebrew language, and is very often uſed without any neceſſity at all, ſeems to be frequently and ſtudiouſly omitted at the Half-pauſe: the remaining clauſe being added, to uſe a grammatical term, by Appoſition to ſome word preceding; or coming in as an adjunct, or circumſtance depending on the former part, and completing the Sentence. This gives a certain air to theſe verſes, which may be eſteemed in ſome ſort as characteriſtic of the kind.

The firſt Four Lamentations are Four diſtinct Poems conſiſting uniformly and entirely of[a] the Long

[a] In the ſecond Lamentation, the ſecond Line of the 4th Period is deficient in length; and ſo likewiſe is the 31ſt verſe of the

Long Verſe, which may therefore be properly called the Elegiac Verſe; from thoſe Elegies, which give the plaineſt and the moſt undoubted examples of it. There may perhaps be found many other very probable examples in the ſame kind: but this is what I cannot pretend to determine with any certainty. Such, I think, are the XLIIId and XLIIIId Pſalms; which I imagine make one entire Poem[1], and ought not to have been divided into two Pſalms: the lines are all of the Longer kind, except the third line of the Intercalary Stanza three times inſerted; which third line, like that at the cloſe of an example given above from the CXLIVth Pſalm, is of the ſhorter kind of verſe; ſomewhat like the Paræmiac verſe of the Greeks, which commonly makes the cloſe of a

third Lamentation. In the former two words are loſt out of the text; in the latter, one. This will plainly appear by ſupplying thoſe words from the Chaldee Paraphraſe, which has happily preſerved them. They prove their own genuineneſs by making the lines of a juſt length, and by completely reſtoring the ſenſe; which in the former is otherwiſe not unexceptionable, in the latter manifeſtly imperfect. I will add the Lines; with the words ſupplied, included in crotchets:

ויהרג [כל נער] כל מחמדי־עין

"And he ſlew [every youth,] all that were deſireable to the "eye."

כי לא יונח לעולם [עבדיו] אדני

"For the Lord will not caſt off [his ſervants] for ever."

[1] This Conjecture, offered ſome years ago, has ſince been confirmed by twenty two MSS which join them together.

ſet

ſet of Anapæſtic verſes. Such likewiſe may perhaps be the CIſt Pſalm; which ſeems to conſiſt of fourteen long verſes, or ſeven Diſtichs, thus divided:

"Mercy and judgement will I celebrate; to thee, O Je-
"hovah, will I ſing.
"I will act circumſpectly in the perfect way; when wilt
"thou come unto me?
"I will walk with a perfect heart in the midſt of my
"houſe;
"I will not ſet before mine eyes, a wicked thing:
"Him, that dealeth unfaithfully, I hate; he ſhall not
"cleave unto me;
"A perverſe heart ſhall remove from me; the wicked I
"will not know.
"Whoſo ſlandereth in ſecret his friend, him will I de-
"ſtroy.
"The lofty of eyes, and the proud of heart, him I will
"not endure.
"Mine eyes ſhall be on the faithful of the land, that
"they may dwell with me:
"Whoſo walketh in the perfect way, he ſhall miniſter
"unto me.
"He ſhall not dwell within my houſe, who practiceth
"deceit.
"He, that ſpeaketh falſehood, ſhall not be eſtabliſhed
"in my ſight.
"Every morning will I deſtroy all the wicked of the
"land;
"To cut off, from the city of Jehovah, all the workers
"of iniquity."

The ſublime Ode of Iſaiah in the XIVth Chapter is all of this kind of verſe, except, perhaps, a verſe or

or two towards the end: and the Prophecy againſt Senacherib in the xxxviith Chapter, as far as it addreſſed to Senacherib himſelf.

I venture to ſubmit to the judgement of the candid Reader the preceding obſervations, upon a ſubject, which hardly admits of proof and certainty; which is rather a matter of opinion and of taſte, than of ſcience: eſpecially in the latter part; which endeavours to eſtabliſh, and to point out, the difference of two ſorts of verſe, the Longer and the Shorter. For though the Third Lamentation of Jeremiah gives a clear and indubitable example of the Elegiac or Long Verſe, and the two Pſalms Perfectly Alphabetical of the Shorter; yet the whole art of Hebrew Verſification, except only what appears in the Conſtruction of the ſentences, being totally loſt, it is not eaſy to try by them other paſſages of verſe, ſo as to draw any certain concluſion in all caſes, whether they are of the ſame kind, or not. And that, for this among other reaſons; becauſe what I call the Half-pauſe, which I think prevails for the moſt part in the Longer verſes, is ſometimes ſo ſtrong and ſo full in the middle of the line, that it ſeems naturally to reſolve it into a diſtich of two Short verſes. I readily therefore acknowlege, that in ſettling the diſtribution of the lines, or verſes, in the following Tranſlation I have had frequent doubts, and particularly in determining the Long and Short Verſes. I am ſtill uncertain in regard to many places,

places, whether two lines ought to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole, I ſhould hope, that the method of diſtribution, here propoſed, of Sentences into Stanzas and Verſes in the Poetical Books of Scripture, will appear to have ſome foundation, and even to carry with it a conſiderable degree of probability. Though no complete Syſtem of Rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of conſidering the ſubject may have its uſe, in furniſhing a principle of Interpretation of ſome conſequence, in giving a general idea of the ſtyle and character of the Hebrew Poetry, and in ſhewing the cloſe conformity of ſtyle and character between great part of the Prophetical writings, and the other books of the Old Teſtament, univerſally acknowleged to be Poetical.

And that the Reader may not think his pains wholly loſt, in labouring through this long diſquiſition concerning ſentences and members of ſentences; in weighing words, and balancing periods; I ſhall endeavour to ſhew him ſomething of the uſe and application of the preceding obſervations; and to convince him, that this branch of Criticiſm, minute as it may appear, yet merits the attention of the Tranſlator and of the Interpreter of the Holy Scriptures; ſo large a part of which is entirely Poetical,

tical, and where occaſional pieces of Poetry are interſperſed through the whole.

It is incumbent on every Tranſlator to ſtudy the manner of his Author; to mark the peculiarities of his ſtyle, to imitate his features, his air, his geſture, and, as far as the difference of language will permit, even his voice; in a word, to give a juſt and expreſſive reſemblance of the Original. If he does not carefully attend to this, he will ſometimes fail of entering into his meaning; he will always exhibit him unlike himſelf; in a dreſs, that will appear ſtrange and unbecoming to all that are in any degree acquainted with him. Sebaſtian Caſtellio ſtands in the firſt rank for Critical abilities and Theological learning among the modern Tranſlators of Scripture: but by endeavouring to give the whole compoſition of his Tranſlation a new caſt, to throw it out of the Hebrew idiom, and to make it adopt the Latin phraſe and ſtructure in its ſtead, he has given us ſomething that is neither Hebrew nor Latin: the Hebrew manner is deſtroyed, and the Latin manner is not perfectly acquired; we regret the loſs of the Hebrew ſimplicity, and we are diſguſted with the perpetual affectation of Latin elegance. This is in general the caſe; but chiefly in the Poetical parts. Take the following for a ſpecimen.

"Quum Iſraelitæ ex Ægypto, quum Jacobæa domus
"emigraret ex populo barbaro,
"Judæi Iſraelitæ Deo fuere ſanctitati atque poteſtati.

"Quo

"Quo viſo, mare fugit, & Jordanis retrocceſſit.
"Montes arietum, colles ove natorum ritu exiliverunt."

Surely to this even the barbariſm of the Vulgate is preferable: for though it has no elegance of its own, yet it ſtill retains the form, and gives us ſome idea of the force and ſpirit, of the Hebrew. I will ſubjoin it here; for it needs not fear the compariſon.

"In exitu Iſrael de Ægypto, domûs Jacob de populo
"barbaro,
"Facta eſt Judæa ſanctificatio ejus, Iſrael poteſtas ejus.
"Mare vidit, & fugit: Jordanis converſus eſt retrorſum.
"Montes exultaverunt ut arietes: & colles ſicut agni
"ovium."

Flatneſs and inſipidity will generally be the conſequence of a deviation from the native manner of an original, which has a real merit, and a peculiar force of its own: for it will be very difficult to compenſate the loſs of this by any adventitious ornaments. To expreſs fully and exactly the ſenſe of the author is indeed the principal, but not the whole duty of the Tranſlator. In a work of elegance and genius he is not only to inform: he muſt endeavour to pleaſe; and to pleaſe by the ſame means, if poſſible, by which his Author pleaſes. If this pleaſure ariſes in a great meaſure from the ſhape of the compoſition, and the form of the conſtruction, as it does in the Hebrew Poetry beyond any other example whatſoever, the Tranſlator's eye ought to be always intent upon this: to neglect this, is to give up all chance

chance of ſucceſs, and all pretenſion to it. The importance of the ſubject, and the conſequent neceſſity of keeping cloſely to the Letter of the original, has confined the Tranſlators of Scripture within ſuch narrow limits, that they have been forced, whether they deſigned it, or not, and even ſometimes contrary to their deſign, as in the caſe of Caſtellio, to retain much of the Hebrew manner. This is remarkably the caſe in our Vulgar Tranſlation; the conſtant uſe of which has rendered this manner familiar and agreeable to us. We have adopted the Hebrew taſte; and what is with judgement, and upon proper occaſion, well expreſſed in that taſte, hardly ever fails to ſuggeſt the ideas of beauty, ſolemnity, and elevation. To ſhew the difference in this reſpect, I ſhall here give an example or two of a free and looſe tranſlation, yet ſufficiently well expreſſing the ſenſe, contraſted with another tranſlation of the ſame, as ſtrictly literal as poſſible.

1. "The merciful and gracious Lord hath ſo done his "marvellous works, that they ought to be had in remem-"brance." Pſ. cxi. 4. Old Verſion.

2. "Lo! children and the fruit of the womb are an he-"ritage and gift, that cometh from the Lord."
Pſ. cxxvii. 4. O. V.

3. "O put not your truſt in princes, nor in any child "of man; for there is no help in them.
"For when the breath of man goeth forth, he ſhall turn "again to his earth; and then all his thoughts periſh."

4. "The

4. "The Lord thy God, O Sion, ſhall be king for "evermore, and throughout all generations."

Pſ. CXLVI. 2, 3, 10. O. V.

1. "He hath made a memorial of his wonders: gra-"cious and of tender mercy is Jehovah."

2. "Behold, an heritage from Jehovah are children; a "reward, the fruit of the womb."

3. "Truſt ye not in Princes; in the Son of man, in "whom is no ſalvation.

"His breath goeth forth; he returneth to his earth; in "that day his thoughts periſh."

4. "Jehovah ſhall reign for ever; thy God, O Sion, "from age to age."

The former examples are mere proſe: the latter retain the outlines and the features of the original Hebrew, and from that cauſe alone are ſtill Poetry.

But this ſtrict attention to the form and faſhion of the compoſition of the ſacred writings of the Old Teſtament is not only uſeful and even neceſſary in the Tranſlator, who is ambitious of preſerving in his copy the force, and ſpirit, and elegance of the original: it will be of great uſe to him likewiſe merely as an Interpreter; and will often lead him into the meaning of obſcure words and phraſes: ſometimes it will ſuggeſt the true reading, where the text in our preſent Copies is faulty; and will verify and confirm a correction offered on the authority of MSS, or of the antient Verſions. I ſhall add a few examples, as evidences of what is here advanced. One

ſhort paſſage of Iſaiah will furniſh a number ſufficient for our purpoſe; and the obſervant Reader will find ſeveral more in the Verſion and Notes ſubjoined.

" Wherefore hear ye the word of Jehovah, ye ſcoffers;
" Ye who to this people in Jeruſalem utter ſententious
" ſpeeches.
" Who ſay, We have entered into a covenant with
" death;
" And with the grave we have made a treaty.——
" *But* your covenant with death ſhall be broken;
" And your treaty with the grave ſhall not ſtand."
Iſaiah, xxviii. 14, 15, 18.

משלי, ye that *rule* this people, ſays our Verſion; and ſo the generality of Interpreters antient and modern. But this Prophecy is not addreſſed to the Rulers of the people, nor is it at all concerned with them in particular; but is directed to the Ephraimites in general: and this part to the ſcoffers among them, who ridiculed the denunciations of the Prophets, by giving out parabolical ſentences, and ſolemn ſpeeches, ſomewhat in the prophetic ſtyle, in oppoſition to their Prophecies: of which ſpeeches he gives ſpecimens in the next verſe, as he had done before in the 9th and 10th verſes. משלי therefore is paralled and ſynonymous to אנשי לצון *ſcoffers*; and is not to be tranſlated *rulers*, but to be taken in the other ſenſe of the word, and rendered, " thoſe that ſpeak parables." And Iarchi in this place very

properly explains it, "qui dicunt verba irriſionis parabolicè."

The next verſe gives us an inſtance ſtill more remarkable of the influence which the Paralleliſm has in determining the ſenſe of words:

"We have entered into a covenant with death;
"And with the grave we have made ——"

what? Every one muſt anſwer immediately, an agreement, a bargain, a treaty, or ſomething to the ſame ſenſe: and ſo in effect ſay all the Verſions, antient and modern. But the word חוזה means no ſuch thing in any part of the Bible; (except in the 18th verſe of this Chapter, here quoted, where it is repeated in the ſame ſenſe, and nearly in the ſame form;) nor can the Lexicographers give any ſatisfactory account of the word in this ſenſe; which however they are forced to admit from the neceſſity of the caſe; "Rectè verto vocem חזה, perinde ac "חוזת v. 18 *tranſactionem*, licet neutra hac ſignifica-"tione alibi occurrat: circumſtantia enim orationis "eam neceſſariò exigit:" ſays the learned Vitringa upon the place. It could not otherwiſe have been known, that the word had this meaning; it is the Paralleliſm alone, that determines it to this meaning; and that ſo clearly, that no doubt at all remains concerning the ſenſe of the paſſage.

Again:

"And your covenant with death ſhall *be broken*:"

But כפר means to *cover*, to *cover ſin*, and ſo to *expiate*, &c. and is never uſed in the ſenſe of *breaking*, or *diſſolving*, a covenant, though that notion ſo often occurs in the Scriptures; nor can it be forced into this ſenſe, but by a great deal of far fetched reaſoning. Beſides, it ought to be כפרה, or תכפר, in the Feminine form, to agree with ברית. So that the word, as it ſtands, makes neither Grammar nor Senſe. There is great reaſon therefore to ſuſpect ſome miſtake in our preſent copy. The true reading is probably תפר, differing by one Letter. So conjectured Houbigant; and ſo Archbiſhop Secker: and I find their conjecture confirmed by the Chaldee Paraphraſt, who renders it by בטל, the word which he generally uſes in rendering this common phraſe, הפיר ברית. And this reading is ſtill further confirmed by the Paralleliſm; for תפר, *ſhall be broken*, in the firſt line, is Parallel and Synonymous to לא תקום, *ſhall not ſtand*, in the ſecond.

The very ſame phraſes are Parallel and Synonymous, If. VIII. 10.

"Take counſel together, and it ſhall come to nought,
"ותפר;
"Speak the word, and it ſhall not ſtand, ולא יקום."

I ſhall add one example more; and that of a Reading ſuggeſted by the Paralleliſm, and deſtitute of all authority of MSS, or antient Verſions.

"But mine enemies *living* are numerous;
"And they that hate me wrongfully are multiplied."
Pſ. XXXVIII. 19.

The

The word חיים, *living*, ſeems not to belong to this place; beſides, that the conſtruction of it in the Hebrew is very unuſual and inelegant. The true reading in all probability is חנם, *without cauſe*; parallel and ſynonymous to שקר, *wrongfully*, in the next line; (as in Pſ. xxxv. 19.) which completes the Paralleliſm through both lines. Let the Reader compare Pſ. lxix. 5. where the very ſame three terms in each line are ſet parallel to one another, juſt in the ſame manner, as I ſuppoſe they muſt have been originally here. Which place likewiſe furniſhes another example in the ſame kind: for a fourth term being there introduced in each line, the fourth term in the laſt line has been corrupted by the ſmall miſtake of inſerting a י in the middle of it. It has been well reſtored by a conjecture of the learned and ingenious Biſhop Hare.

> "They that hate me without cauſe are multiplied be-
> "yond the hairs of my head;
> "They that are mine enemies wrongfully are more nu-
> "merous than the hairs of my locks."

For מצמיתי, *who deſtroy me*, read מצמתי, *more than my locks*, parallel to משערות ראשי, *more than the hairs of my head*, in the firſt line. The Biſhop's conjecture is ſince confirmed by Seven MSS.

Thus two inveterate miſtakes, which have diſgraced the Text above two thouſand years, (for they are prior to the Verſion of the Seventy,) are happily corrected, and that, I think, beyond a doubt, by

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the Paralleliſm ſupported by the example of ſimilar paſſages.

RABBI Azarias, [1] a learned Jew of the ſixteenth Century, has treated of the antient Hebrew Verſification upon Principles ſimilar to thoſe above propoſed, and partly coincident with them: he makes the form of the verſe to depend on the ſtructure of the Sentence, and the meaſures in every verſe to be determined by the ſeveral parts of the Propoſition. As he is the only one of the Jewiſh writers, who appears to have had any juſt idea at all of this matter: as his ſyſtem ſeems to be well founded; and as his obſervations may be of uſe on the preſent occaſion, both by giving ſome degree of authority to the Hypotheſis above explained, and by ſetting the ſubject in a light ſomewhat different; I ſhall here give the Reader at large his opinion upon it.

This Author, in a large work, intitled, *Meor Enajim*, (that is, *The Light of the Eyes*,) containing a great variety of matter, Hiſtorical, Critical, and Philoſophical, takes occaſion to treat of

[1] R. Azarias Min Haadumin, i. e. de Rubeis, or Roſſi, of Ferrara, finiſhed his Treatiſe, intitled, *Meor Enajim*, A. D. 1573, and publiſhed it at Mantua, the place of his birth, 1574. Wolfii Biblioth. Hebræa, Vol. I. p. 944.

the

the Hebrew Poetry in a ſeparate Chapter; of which the younger Buxtorf has given a Latin Tranſlation [1].

"Azarias finding little ſatisfaction in what former writers had ſaid upon the ſubject; whether thoſe, who make the Hebrew verſe conſiſt of a certain number of ſyllables and certain feet, like that of the Greeks and Latins; or thoſe, who exclude all metre, and make the harmony of their verſe to ariſe from accents, tones, and muſical modulations; which latter opinion he thinks agreeable to truth: and having conſulted the moſt learned of his nation without being able to obtain any ſolution of his difficulties; for they allowed, that there was a ſenſible difference between the Songs and the other parts of the Hebrew Scriptures, when they were read; a kind of metrical ſweetneſs in the former, which the latter had not; but whence that difference aroſe, no one could explain: in this ſtate of uncertainty, he long conſidered the matter, endeavouring to obtain ſome ſatisfaction in his inquiries. He at laſt came to the following determination upon it: That the Sacred Songs have undoubtedly certain meaſures and proportions; which however do not conſiſt in the number of Syllables, perfect or imperfect, according to the form of the

[1] Mantiſſa Diſſertationum, p. 415, at the end of his Edition of Cosri. Suſpecting, from ſome obſcurities, that Buxtorf's Tranſlation was not very accurate, I procured the Original Edition; and, having carefully examined it, I have corrected from it this account of the Author's ſentiments.

modern verſe, which the Jews make uſe of, and which is borrowed from the Arabians; (though the Arabic Proſody, he obſerves, is too complicated to be applied to the Hebrew language;) but in the number of Things, and of the parts of Things; that is, the Subject, and the Predicate, and their Adjuncts, in every ſentence and propoſition. Thus a phraſe, containing two parts of a propoſition, conſiſts of two meaſures; add another containing two more, and they become four meaſures: another again, containing three parts of a propoſition, conſiſts of three meaſures; add to it another of the like, and you have ſix meaſures."

"For example; in the Song of Moſes, "Thy-"right-hand, O-Jehovah," is a phraſe conſiſting of two terms, or parts of a propoſition; to which is connected, "is-glorious in-power," conſiſting likewiſe of two terms: theſe joined together make four meaſures, or a Tetrameter: "Thy-right-hand, O-"Jehovah," repeated, makes two more; "hath-"cruſhed the-enemy," two more; which together make four meaſures, or a ſecond Tetrameter. So likewiſe:

"The-enemy ſaid, I-will-purſue, I-will-overtake;
"I-will-divide the-ſpoil; my-luſt ſhall-be-ſatisfied-"upon-them;
"I-will-draw my-ſword; my-hand ſhall-deſtroy-them;
"Thou-didſt-blow with-thy-wind; the-ſea covered-"them."

"The

"The Song of Deuteronomy conſiſts of propoſitions of three parts, or three meaſures; which doubled in the ſame manner make ſix, or Hexameters: thus,

"Hearken, O-heavens, and-I-will-ſpeak; and-let-the
"earth hear the-words-of-my-mouth[1]:
"My-doctrine ſhall-drop, as-the-rain; my-word ſhall-
"diſtill, as-the-dew."

"Sometimes in the ſame period, much more in the ſame ſong, theſe two kinds meet together; according to the divine impulſe moving the Prophet, and as the variety ſuited his deſign, and the nature of the ſubject. For example:

"And-by-the-blaſt of-thy-noſtrils, the-waters were-
"compreſſed;"

theſe are each two meaſures, which together make a Tetrameter: it follows,

"The-floods ſtood-upright, as-in-a-heap:
"The-deeps were-congealed in-the-heart-of-the-ſea[2]:

theſe are two Trimeters, which make an Hexameter. So the Song of the Well begins with Trimeters; to

[1] Two words joined together by *Maccaph* are conſidered as a ſingle word, according to the laws of Punctuation; ſo אזרי־פי is one word.

[2] בלב־ים, one word.

which are afterwards ſubjoined [1] Dimeters. So in the prayer of Habakkuk the verſes are Trimeters;

"God came from-Teman;
"And-the-Holy-One from-the-mount-of-Paran [2] Selah.
"His-glory covered the-heavens;
"And-his-ſplendor filled the-earth."

"The Author proceeds to obſerve, that in ſome verſes certain words occur, which make no part of the meaſures, or are not taken into the account of the verſe. As in the Song of Deuteronomy:

"And-he-ſaid:
"I-will-hide my-face from-them;"

[1] The Song of the Well, Numb. xxi. 17, 18. according to our way of fixing the concluſion of it, and if we meaſure it by Azarias's rules, conſiſts of three Trimeters and one Dimeter only. But the Targum of Onkelos continues the Song to the end of the 20th verſe, taking in the Catalogue of Stations, (as they underſtand it,) which immediately follows, as part of the Song; and interpreting it as ſuch. Azarias follows his authority: ſo Aben Tybbon, (ſee Cozri, p. 431.) and Iarchi upon the place. At this rate we ſhall have half a dozen Dimeters more.

[2] מהר־פארן, (from-the-mount-of-Paran) being joined by *Maccaph*, and ſo making but one word, the author is obliged to take in *Selah*, as part of the verſe, to make out his third term, or meaſure. The authority of the Maſoretic Maccaph has led him into an error. The verſe without *Selah* is a Trimeter; as it ought to be in conformity with the reſt.

the

the word, "And-he-ſaid," ſtands by itſelf*, and the remaining words make a Trimeter;

"I-will-ſee, what-is their-latter-end,"

is the Trimeter anſwering to it. So in the Prayer of Habakkuk;

"O-Jehovah,
"I-have-heard thy-ſpeech; I-was-afraid;

* So far the obſervation ſeems to be juſt: and perhaps there may be two more examples of it in the ſame Poem, ver. 26th and 37ſh, where, according to Azarias's doctrine, the words, *I ſaid*; *And he ſhall ſay*; may conveniently enough be conſidered as making no part of the verſe. So in Iſaiah the common forms, *Thus ſaith Jehovah*; *And it ſhall come to paſs in that day*; and the like; probably are not always to be reckoned as making part of the meaſure. The Period ם in the 4th Lamentation cannot well be divided into two lines, as it ought to be; but if the words קראו למו, *they cried unto them*; and אמרו בגוים, *they ſaid among the heathen*, are excluded from the meaſure; the remainder will make two lines of juſt length:

"Depart, ye are polluted, depart; depart ye, forbear to
"touch:
"Yea, they are fled, they are removed; they ſhall dwell
"here no more."

Or perhaps they may be two marginal Interpretations, which by miſtake have got into the Text; which, I think, is better without them. So likewiſe, Lament. II. 15, the word שיאמרו, *of-which-they-ſaid*, either does not reckon in the verſe, which with it is too long; or, as I rather think, ſhould be omitted, as an Interpolation.

"O-Je-

" O-Jehovah,
" Revive thy-work in-the-midſt-of-the-years [1]:"

the word, " O-Jehovah," is twice to be read ſeparate; and the words added to it make a Trimeter. But this verſe:

" Though the-fig-tree ſhall-not bloſſom;"

is of a different ſort, conſiſting of the Subject and Predicate: " Though the-fig-tree," being the Subject; " ſhall-not bloſſom," the Predicate. So in a verſe containing twelve terms, thoſe terms may be reduced to ſix meaſures. For you are not to reckon, either the Syllables, or the Words; but only the Things. And for this reaſon a Particle is often joined to the word next to it. The verſes of the Pſalms obſerve the ſame order:

" Have-mercy-upon-me, O-God, according-to-thy-
" goodneſs;
" According-to-the-multitude-of-thy-mercies [2], blot-out
" my-tranſgreſſions."

Theſe

[1] In order to make out the Trimeter, it is neceſſary to ſuppoſe, that Azarias reads בקרב־שנים as one word.

[2] Azarias takes the liberty of joining the two words כרב רחמיך together by a *Maccaph*, which is not to be found in our Editions, in order to bring the verſe within his rules. The Reader will obſerve, that this Diſtich, which in the Hebrew contains but ſeven words, cannot be rendered in Engliſh in leſs than one and twenty words. By this he will judge, under what great diſadvantage all the foregoing examples,

Theſe are Trimeters. So likewiſe;

" In-God I-will-praiſe his-word;
" In-Jehovah I-will-praiſe his-word."

So likewiſe the Proverbs of Solomon:

" Wiſdom crieth without;
" In-the-ſtreets ſhe-uttereth her-voice."

" I am aware, adds he, that ſome verſes are to be found, which I cannot accommodate to theſe rules and forms; and perhaps a great number. But by obſerving theſe things, the intelligent may perhaps receive new light, and diſcover what has eſcaped me. However, they may be aſſured, that all the verſes, that are found in the Sacred Writings; ſuch as the Song at the Red Sea, of the Well, of Moſes, of Deborah, of David, of the Book of Job, the Pſalms, and the Proverbs; all of them have an eſtabliſhed order and meaſure; different in different places; or even ſometimes different in one and the ſame Poem: as we may perceive in reading them an admirable propriety and fitneſs; though we cannot arrive at the true method of meaſuring or ſcanning them."

" It is not to be wondered, that the ſame Song ſhould conſiſt of different meaſures: for the caſe is

ples, whether of the Parallelism, or of the Metre of Things, muſt appear in an Engliſh Verſion, in which many words are almoſt always neceſſary to render what is expreſſed by one word in Hebrew.

the ſame in the Poetry of the Greeks and Romans; they ſuited their meaſures to the nature of the ſubject and the argument: and the variations, which they admitted, were accommodated to the motions of the body, and the affections of the ſoul. Every kind of meaſure is not proper for every ſubject: and an Ode, a Panegyric, or a Prayer, ſhould not be compoſed in the ſame meaſure with an Elegy. Do not you obſerve, ſays he, in the Book of Lamentations of Jeremiah, that the Periods of the firſt and ſecond Chapters each of them conſiſt of three Propoſitions; and every one of theſe of a Subject, and a Predicate, and of the Adjuncts belonging to them? The third Chapter follows the ſame method; and for this reaſon is placed next to them in order: but of this Chapter every Period is diſtributed into three Initial Letters. But the fourth Chapter does not perfect the ſenſes in every verſe[1]; but conſiſts of two

[1] He ſaid above, that in the 1ſt and 2d Chapters each ſeparate verſe, or line, was a ſingle Propoſition: he now ſays, that this is not the caſe in the 4th Chapter; for it does not perfect the ſenſe in every verſe; that is, each verſe does not conſiſt of one ſingle Propoſition. As for example, the firſt line, or verſe:

"How is obſcured the gold! changed the fine gold!"

"How is obſcured | the gold!" makes one Propoſition, and two meaſures; "changed | the fine gold!" another Propoſition, and two other meaſures; which according to him, make a Tetra-

two and two, which make four. But the fifth Chapter, which contains a Prayer, you will find to be built on another plan: that is, one and one, which make two[1]; or a Dimeter: like the verſes of the Books of Job, Pſalms, and Proverbs. So the Song of Moſes, and the Song of Deborah, have a different form; conſiſting of three and three, which make ſix; that is, Hexameters; like the Heroic meaſure, which is the nobleſt of all meaſures."

"Upon the whole, the author concludes, that the Poetical parts of the Hebrew Scriptures are not compoſed according to the rules and meaſures of certain feet, diſſyllables, triſyllables, or the like, as the Poems of the modern Jews are: but nevertheleſs have undoubtedly other meaſures which depend

a Tetrameter. This, he ſays, makes the difference between the three firſt and the 4th Chapter. But there ſeems to be no ſuch difference; many ſingle lines in the three firſt containing two Propoſitions, and many in the 4th containing only one.

[1] According to the Author's own Definition of his terms, *one and one which make two*, ſhould mean, one term and one term making two meaſures, or a Dimeter: but the 5th Chapter does not at all ſeem to anſwer that Deſcription. Beſides, he ſays, the verſes of it are like thoſe of Job, Pſalms, and Proverbs, of two of which Books he ſaid before, that the Verſes were Trimeters. I know not what he means, unleſs it be that one and one Sentences make two, that is a Diſtich; and that this Chapter conſiſts of Diſtichs, of two ſhort lines, as the Books of Job, Pſalms, and Proverbs, for the moſt part do; which is true.

on Things[1], as above explained. For which reaſon, they are more excellent than thoſe, which conſiſt of certain feet, according to the number and quantity of ſyllables. Of this, ſays he, you may judge yourſelf in the Songs of the Prophets. For do you not ſee, if you tranſlate ſome of them into another language, that they ſtill keep and retain their meaſure, if not wholly, at leaſt in part? which cannot be the caſe in thoſe verſes, the meaſures of which ariſe from a certain quantity and number of Syllables."

Such is R. Azarias's Hypotheſis of the Rhythmus of Things; that is, of Terms and of Senſes; of the Grammatical parts of Speech, and of the Logical parts of Propoſitions. The Principle ſeems to be right: but, I think, he has not made the beſt uſe, of which it was capable, in the application. He acknowleges, that it will not hold in all caſes. I believe, there is no ſuch thing to be found in the Hebrew Bible as a whole Poem conſiſting of Trimeters, Tetrameters, or Hexameters only, meaſured and ſcanned according to his rules. The Song of Mo-

[1] Perhaps the Harmony might depend in ſome degree on both: for it may be often obſerved, that where the words of an hemiſtich happen to be longer, and conſequently to conſiſt of more Syllables than the words of the adjoining hemiſtich, there the Things expreſſed are fewer. See for example, Pſ. CVIII. 4, 5. Which ſeems to prove, that the Meaſures of the Verſes did not depend on the Things expreſſed only, but on the Syllables alſo.

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ſes, Deut. xxxii. is a very apt example for his purpoſe; but will not in all parts fall in with his meaſures. Beſides, there is no ſort of reaſon for his making it to conſiſt of Hexameters, rather than Trimeter Diſtichs; ſuch, as he ſays, the Pſalms and Proverbs conſiſt of. Examine the cxith and cxiith Pſalms by his rules; and though they will fall into his Trimeters for the moſt part pretty well, yet we are ſure, that theſe were not to be coupled together to make Hexameters; for they are neceſſarily divided into Twenty two diſtinct ſhort lines by the Initial Letters. The Hebrew Poetry, conſiſting for the moſt part of ſhort ſentences, muſt in general naturally fall into ſuch meaſures, as Azarias eſtabliſhes; or with ſome management may be eaſily reduced to his rules. Every Propoſition muſt conſiſt of a Subject, and a Predicate, joined together by a Copula: and the Predicate including the Copula will generally conſiſt of two terms, expreſſing the Action, and the Thing acted upon. In Hebrew, ſometimes the Subject is combined with the Copula in one word: and ſometimes the Predicate: ſometimes all three make but one term. In theſe caſes the addition of a ſimple Adjunct, (for the ſhortneſs of the ſtyle will not admit of much more,) to the Subject, or the Predicate, or both, furniſhes a ſecond, a third, and ſometimes a fourth term; that is, makes the verſe a Dimeter, Trimeter, or Tetrameter. For inſtance; in Dimeters:

"They-

" They-made-him-jealous, with-ſtrange-Gods;
" They-provoked-him, with-abominations."

Deut. xxxii. 16.

In Trimeters:

" I-will-bleſs Jehovah, at-all-time;
" His-praiſe [ſhall be] in-my-mouth, continually.
" My-ſoul ſhall-make-her-boaſt, in-Jehovah;
" The-meek ſhall-hear-it, and-rejoice.
" O-magnify-ye Jehovah, with-me;
" And-let-us-praiſe his-name, together."

Pſ. xxxiv. 1—3.

In theſe examples the firſt part of every line makes an intire Propoſition, and the laſt is an Adjunct making the ſecond, or the third, term. In the following, the Subject, and the Predicate, with their Adjuncts, conſiſt of two terms, each of them: that is, of two meaſures; and being joined together, make a Tetrameter;

" The-counſel of-Jehovah ſhall-ſtand for-ever."

The next line is in the ſame form, except that the Verb is underſtood, and the latter Adjunct divided into two terms; and makes a ſecond Tetrameter to pair with the firſt.

" The-thoughts of-his-heart, from-age to-age."

Something of this kind muſt neceſſarily be the reſult of this ſententious way of writing: it is what comes of courſe, without much ſtudy. But whatever attention the Hebrew Poets might give to the ſcanning

ſcanning of their verſes by the number of terms; it does not appear to have been their deſign to confine all the verſes of the ſame Poem to any ſet number of terms. Whereas they do plainly appear to have ſtudied to throw the correſponding lines of the ſame diſtich into the ſame number of terms, into the ſame form of conſtruction, and ſtill more into an identity, or oppoſition, or a general conformity of ſenſe. I agree therefore with Azarias in his general Principle of a Rhythmus of Things: but inſtead of conſidering terms, or phraſes, or ſenſes, in ſingle lines, as Meaſures, determining the nature and denomination of the verſe, as Dimeter, Trimeter, or Tetrameter; I conſider only that relation and proportion of one verſe to another, which ariſes from the correſpondence of terms, and from the form of conſtruction; from whence reſults a Rhythmus of Propoſitions, and a Harmony of Sentences.

This peculiar Conformation of Sentences; ſhort, conciſe, with frequent pauſes, and regular intervals, divided into pairs, for the moſt part, of correſponding lines; is the moſt evident characteriſtic now remaining of Poetry among the Hebrews, as diſtinguiſhed from Proſe: and this, I ſuppoſe, is what is implied in the name, *Mizmor*[1]; which I underſtand

[1] מזמור. זמר ſignifies to *cut*, to *prune*, to *ſing*, to *play* on a muſical inſtrument. *Cæſura* is the common idea, which prevails in all.

to be the proper name for Verſe; that is, numerous, rhythmical, or metrical language. This form made their verſe peculiarly fit for Muſic and Dance; which with them were the uſual concomitants of Poetry, on occaſions of public joy, and in the moſt ſolemn offices of Religion[1]. Both their Dance and Song were on ſuch occaſions performed by two Choirs[2] taking their parts alternately in each: the regular form of the Stanzas, chiefly Diſtichal, and the Paralleliſm of the Lines, were excellently well ſuited to this purpoſe, and fell in naturally with the movements of the body, of the voice, and of the inſtruments, and with the diviſion of the parts between the two ſets of performers.

But, beſide the Poetical ſtructure of the Sentences, there are other indications of Verſe in the Poetical and Prophetical parts of the Hebrew Scriptures: ſuch are peculiarities of language; unuſual and foreign words; phraſes, and forms of words, uncommon in proſe; bold Elliptical expreſſion; frequent and abrupt change of Perſons; and an uſe of the Tenſes out of the common order; and laſtly, the Poetical Dialect, conſiſting chiefly in certain Anomalies peculiar to Poetry; in Letters and Syllables added to the ends of words; a kind of Licence

[1] See Exod. xv. 20, 21. 2 Sam. vi. 14. 16.

[2] See 1 Sam. xviii. 6, 7. Ezra iii. 11. Nehem. xii. 24, and Philo's Obſervations (Περὶ Γεωργίας) on the Song at the Red Sea.

com-

commonly permitted to Poetry in every language. But as theſe cannot be explained by a few examples, nor perfectly underſtood without ſome knowlege of Hebrew; I muſt beg leave to refer the learned Reader, who would inquire further into this Subject, to what I have ſaid upon it in another place[1]; or rather, to recommend it to his own obſervation, in reading the Sacred Poets in their own language.

THUS far of the genuine form and character of the Prophet's Compoſition; which it has been the Tranſlator's endeavour cloſely to follow, and as exactly to expreſs, as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expreſſing with eaſe, and not without elegance, Hebrew ideas and Hebrew forms of ſpeaking, from our conſtant uſe of a cloſe verbal Tranſlation of both the Old and New Teſtament; which has by degrees moulded our language into ſuch a conformity with that of the original Scriptures, that it can upon occaſion aſſume the Hebrew character without appearing altogether forced and unnatural. It remains to ſay ſomething of the Tranſlation in regard to its fidelity; and of the principles of Inter-

[1] De Sacra Poeſi Hebræorum, Prælect. III, XIV, XV.

pretation, by which the Tranſlator has been guided in the proſecution of it.

THE firſt and principal buſineſs of a Tranſlator is to give the plain literal and grammatical ſenſe of his author; the obvious meaning of his words, phraſes, and ſentences, and to expreſs them in the language into which he tranſlates, as far as may be, in equivalent words, phraſes, and ſentences. Whatever indulgence may be allowed him in other reſpects; however excuſeable he may be, if he fail of attaining the elegance, the ſpirit, the ſublimity of his author; which will generally be in ſome degree the caſe, if his author excells at all in thoſe qualities; want of fidelity admits of no excuſe, and is intitled to no indulgence. This is peculiarly ſo in ſubjects of high importance, ſuch as the Holy Scriptures, in which ſo much depends on the phraſe and expreſſion; and particularly in the Prophetical books of Scripture; where from the letter are often deduced deep and recondite ſenſes, which muſt owe all their weight and ſolidity to the juſt and accurate interpretation of the words of the Prophecy. For whatever ſenſes are ſuppoſed to be included in the Prophet's words, Spiritual, Myſtical, Allegorical, Analogical, or the like, they muſt all intirely depend on the Literal Senſe. This is the only foundation upon which ſuch interpretations can be ſecurely raiſed; and if this is not firmly and well eſtabliſhed, all that is built upon it will fall to the ground.

For

For example; if כתוא מכמר, Is. LI. 20. does not ſignify ὡς σευτλιον ἡμιεφθον, *like parboiled bete*, as the LXX render it; but *like an Oryx* (a large, fierce, wild-beaſt,) *in the toils*; what becomes of Theodoret's explication of this image? Καθευδονῆς ὡς σευτλιον ἡμιεφθον] Εδειξεν αυτων δια μεν τῆ ὑπνῳ το ῥᾳθυμον, δια δε τῆ λαχανῳ το ἀνανδρον. According to this Interpretation the Prophet would expreſs the drowſineſs and flaccidity, the ſlothfulneſs and want of ſpirit, of his countrymen. Whereas his idea was impotent rage, and obſtinate violence, ſubdued by a ſuperior power; the Jews taken in the ſnares of their own wickedneſs, ſtruggling in vain, till overſpent and exhauſted they ſink under the weight of God's judgements. And Procopius's explication of the ſame Paſſage, according to the rendering of the words by Aquila, Symmachus, and Theodotion, which is probably the true one, is almoſt as foreign to the purpoſe: "He compares, ſaith he, the people of Jeruſalem to the Oryx, that is, to a *Bird*; becauſe they are taken in the ſnares of the Devil, and therefore are delivered over to wrath." Such ſtrange and abſurd deductions of notions and ideas, foreign to the author's drift and deſign, will often ariſe from the invention of Commentators, who have nothing but an inaccurate tranſlation to work upon. This was the caſe of the generality of the Fathers of the Chriſtian Church, who wrote Comments on the Old Teſtament: and it is no wonder, that we find them of little ſervice in

leading us into the true meaning and the deep ſenſe of the Prophetical Writings.

It being then a Tranſlator's indiſpenſable duty faithfully and religiouſly to expreſs the ſenſe of his author, he ought to take great care, that he proceed upon juſt principles of Criticiſm, in a rational method of Interpretation; and that the copy from which he tranſlates be accurate and perfect in itſelf, or corrected as carefully as poſſible by the beſt authorities, and on the cleareſt reſult of Critical inquiry.

The method of ſtudying the Scriptures of the Old Teſtament has been very defective hitherto in both theſe reſpects. Beſide the difficulties attending it ariſing from the nature of the thing itſelf; from the language in which it is written; and the condition in which it is come down to us through ſo many ages; what we have of it being the ſcanty relics of a language formerly copious, and conſequently the true meaning of many words and phraſes being obſcure and dubious, and perhaps incapable of being clearly aſcertained: beſide theſe impediments neceſſarily inherent in the ſubject, others have been thrown in the way of our progreſs in the ſtudy of theſe Writings from prejudice, and an ill founded opinion of the authority of the Jews, both as Interpreters and Conſervators of them.

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The Maſoretic Punctuation, by which the pronunciation of the language is given, the forms of the ſeveral parts of ſpeech, the conſtruction of the words, the diſtribution and limits of the ſentences, and the connection of the ſeveral members, are fixed, is in effect an Interpretation of the Hebrew Text made by the Jews of late ages, probably not earlier than the Eighth Century; and may be conſidered as their Tranſlation of the Old Teſtament. Where the words unpointed are capable of various meanings, according as they may be variouſly pronounced and conſtructed, the Jews, by their pointing have determined them to one meaning and conſtruction; and the ſenſe, which they thus give, is Their ſenſe of the paſſage: juſt as the rendering of a Tranſlator into another language is His ſenſe; that is, the ſenſe in which in His opinion the original words are to be taken; and it has no other authority, than what ariſes from its being agreeable to the rules of juſt interpretation. But becauſe in the Languages of Europe the vowels are eſſential parts of written words, a notion was too haſtily taken up by the learned at the revival of letters, when the original Scriptures began to be more carefully examined, that the vowel points were neceſſary appendages of the Hebrew Letters, and therefore coeval with them; at leaſt that they became abſolutely neceſſary, when the Hebrew was become a dead language, and muſt have been added by Ezra, who collected and formed the canon of the Old Teſtament, in regard

to all the books of it in his time extant. On this ſuppoſition the points have been conſidered as part of the Hebrew Text, and as giving the meaning of it on no leſs than divine authority. Accordingly our public Tranſlations in the modern Tongues for the uſe of the Church among Proteſtants, and ſo likewiſe of the modern Latin Tranſlations, are for the moſt part cloſe copies of the Hebrew Pointed Text, and are in reality only Verſions at ſecond hand, Tranſlations of the Jews' interpretation of the Old Teſtament. We do not deny the uſefulneſs of this interpretation, nor would we be thought to detract from its merit by ſetting it in this light; it is perhaps upon the whole preferable to any one of the antient Verſions; it has probably the great advantage of having been formed upon a traditionary explanation of the Text, and of being generally agreeable to that ſenſe of Scripture, which paſſed current, and was commonly received by the Jewiſh nation in antient times; and it has certainly been of great ſervice to the moderns in leading them into the knowlege of the Hebrew tongue. But they would have made a much better uſe of it, and a greater progreſs in the explication of the Scriptures of the Old Teſtament, had they conſulted it, without abſolutely ſubmitting to its authority; had they conſidered it as an aſſiſtant, not as an infallible guide.

To what a length an opinion lightly taken up, and embraced with a full aſſent without due examination, may be carried, we may ſee in another ex-

ample of much the ſame kind. The learned of the Church of Rome, who have taken the liberty of giving tranſlations of Scripture in the modern languages, have for the moſt part ſubjected and devoted themſelves to a prejudice equally groundleſs and abſurd. The Council of Trent declared the Latin Tranſlation of the Scriptures called the Vulgate, which had been for many ages in uſe in their Church, to be Authentic; a very ambiguous term, which ought to have been more preciſely defined, than the Fathers of this Council choſe to define it. Upon this ground many contended, that the Vulgate Verſion was dictated by the Holy Spirit; at leaſt was providentially guarded againſt all error; was conſequently of divine authority, and more to be regarded than even the original Hebrew and Greek Texts. And in effect, the Decree of the Council, however limited and moderated by the explanation of ſome of their more judicious divines, has given to the Vulgate ſuch a high degree of authority, that, in this inſtance at leaſt, the Tranſlation has taken place of the Original: for theſe Tranſlators, inſtead of the Hebrew and Greek Texts, profeſs to tranſlate the Vulgate. Indeed when they find the Vulgate very notoriouſly deficient in expreſſing the ſenſe, they do the Original Scriptures the honour of conſulting them, and take the liberty, by following them, of departing from their authentic guide: but in general the Vulgate is their Original Text; and they give us a Tranſlation of a Tranſlation;

ſlation; by which ſecond transfuſion of the Holy Scriptures into another tongue, ſtill more of the original ſenſe muſt be loſt, and more of the genuine ſpirit muſt evaporate.

The other prejudice, which has ſtood in the way, and obſtructed our progreſs in the true underſtanding of the Old Teſtament, a prejudice even more unreaſonable than the former, is the notion that has prevailed of the great care and ſkill of the Jews in preſerving the Text, and tranſmitting it down to the preſent times pure, and intirely free from all miſtakes, as it came from the hands of the authors. In oppoſition to which opinion it has been often obſerved, that ſuch a perfect degree of integrity no human ſkill or care could warrant: it muſt imply no leſs than a conſtant miraculous ſuperintendence of divine providence, to guide the hand of the Copyiſt, and to guard him from error, in reſpect to every tranſcript that has been made through ſo long a ſucceſſion of ages. And it is univerſally acknowleged, that Almighty God has not thought ſuch a miraculous interpoſition neceſſary in regard to the Scriptures of the New Teſtament, at leaſt of equal authority and importance with thoſe of the Old: we plainly ſee, that he has not exempted them from the common lot of other books; the copies of theſe, as well as of other antient writings, differing in ſome degree from one another, ſo that no one of them has any juſt pretenſion to be a perfect and intire copy,

py, truly and preciſely repreſenting in every word and letter the originals, as they came from the hands of the ſeveral authors. All writings tranſmitted to us, like theſe, from early times, the original copies of which have long ago periſhed, have ſuffered in their paſſage to us by the miſtakes of many tranſcribers, through whoſe hands we have received them; errors continually accumulating in proportion to the number of tranſcripts, and the ſtream generally becoming more impure, the more diſtant it is from the ſource. Now the Hebrew writings of the Old Teſtament being for much the greater part the moſt antient of any; inſtead of finding them abſolutely perfect, we may reaſonably expect to find, that they have ſuffered in this reſpect more than others of leſs antiquity generally have done.

But beſide this common ſource of errors, there is a circumſtance very unfavourable in this reſpect to theſe writings in particular, which makes them peculiarly liable to miſtakes in tranſcribing; that is, the great ſimilitude which ſome letters bear to others in the Hebrew Alphabet: ſuch as ב to כ, ד to ר, ה to ח, ג to נ; ו, ז, and נ to one another; more perhaps than are to be found in any other Alphabet whatſoever; and in ſo great a degree of likeneſs, that they are hardly diſtinguiſhable even in ſome printed copies; and not only theſe letters, but others likewiſe, beſide theſe, are not eaſily diſtinguiſhed from one another in many manuſcripts. This muſt have been a perpetual cauſe of frequent miſtakes; of

which, in regard to the two firſt Pairs of letters above noted, there are many undeniable examples; inſomuch that a change of one of the ſimilar letters for the other, when it remarkably clears up the ſenſe, may be fairly allowed to Criticiſm, even without any other authority than that of the Context to ſupport it.

But to theſe natural ſources of error, as we may call them, the Jewiſh Copyiſts have added others, by ſome abſurd practices, which they have adopted, in tranſcribing: ſuch as their conſulting more the fair appearance of their copy than the correctneſs of it; by wilfully leaving miſtakes uncorrected, leſt by eraſing they ſhould diminiſh the beauty and the value of the tranſcript; (for inſtance, when they had written a word, or part of a word, wrongly, and immediately ſaw their miſtake, they left the miſtake uncorrected, and wrote the word anew after it:) their ſcrupulous regard to the evenneſs and fulneſs of their lines; which induced them to cut off from the ends of lines a letter or letters, for which there was not ſufficient room, (for they never divided a word ſo that the parts of it ſhould belong to two lines;) and to add to the ends of lines letters wholly inſignificant, by way of expletives to fill up a vacant ſpace: their cuſtom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line. Theſe and ſome other like practices manifeſtly tended to multiply miſtakes:

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they were ſo many traps and ſnares laid in the way of future tranſcribers, and muſt have given occaſion to frequent errors.

Theſe circumſtances conſidered, it would be the moſt aſtoniſhing of all miracles, if, notwithſtanding the acknowleged fallibility of tranſcribers, and their proneneſs to error, from the nature of the ſubject itſelf on which they were employed, the Hebrew Writings of the Old Teſtament had come down to us through their hands abſolutely pure, and free from all miſtakes whatſoever.

If it be aſked, what then is the real condition of the preſent Hebrew Text; and of what ſort, and in what number, are the miſtakes which we muſt acknowlege to be found in it: it is anſwered, that the condition of the Hebrew Text is ſuch, as from the nature of the thing, the antiquity of the writings themſelves, the want of due care, or critical ſkill, (in which latter at leaſt the Jews have been exceedingly deficient,) might in all reaſon have been expected; that the miſtakes are frequent, and of various kinds; of letters, words, and ſentences; by variation, omiſſion, tranſpoſition; ſuch as often injure the beauty and elegance, embarraſs the conſtruction, alter or obſcure the ſenſe, and ſometimes render it quite unintelligible. If it be objected, that a conceſſion, ſo large as this is, tends to invalidate the authority of Scripture; that it gives up in effect the certainty and authenticity of the doctrines contained

tained in it, and expoſes our religion naked and defenceleſs to the aſſaults of its enemies: this, I think, is a vain and groundleſs apprehenſion. Caſual errors may blemiſh parts, but do not deſtroy, or much alter, the whole. If the Iliad or the Æneid had come down to us with more errors in all the copies than are to be found in the worſt Manuſcript now extant of either; without doubt many particular paſſages would have loſt much of their beauty; in many the ſenſe would have been greatly injured; in ſome rendered wholly unintelligible; but the plan of the Poem in the whole and in its parts, the Fable, the Mythology, the Machinery, the Characters, the great conſtituent parts, would ſtill have been viſible and apparent, without having ſuffered any eſſential diminution of their greatneſs. Of all the precious remains of antiquity perhaps Ariſtotle's Treatiſe on Poetry is come down to us as much injured by time as any: as it has been greatly mutilated in the whole, ſome conſiderable members of it being loſt; ſo the parts remaining have ſuffered in proportion, and many paſſages are rendered very obſcure, probably by the imperfection and frequent miſtakes of the copies now extant. Yet, notwithſtanding theſe diſadvantages, this treatiſe, ſo much injured by time and ſo mutilated, ſtill continues to be the great Code of Criticiſm; the fundamental principles of which are plainly deducible from it; we ſtill have recourſe to it for the rules and laws of Epic and Dramatic Poetry, and the imperfection of the Copy does not

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at all impeach the authority of the Legiſlator. Important and fundamental doctrines do not wholly depend on ſingle paſſages; an univerſal harmony runs through the Holy Scriptures; the parts mutually ſupport each other, and ſupply one another's deficiencies and obſcurities. Superficial damages and partial defects may greatly diminiſh the beauty of the edifice, without injuring its ſtrength, and bringing on utter ruin and deſtruction [1].

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[1] "Librariorum diſcordiam oſtendunt varia exemplaria, in quibus idem locus aliter atque aliter legitur. Sed ea diſcordia offendere nos non debet; primum, quia autorum non eſt, ſed librariorum, quorum culpam præſtare autores nec poſſunt nec debent. Deinde, quia plerumque ejuſmodi diſcordia unius aut alterius verbi eſt, in quo nihil læditur ſententia; aut ſi quid forte læditur, aliunde corrigi poteſt; quandoquidem autorum ſententiæ non ſemper ex ſingulis verbis ſuperſtitioſius obſervandis, ſed plerumque ex orationis tenore, aut ſimilium locorum obſervatione, aut mentis ratiocinatione ſunt inveſtigandæ. Ac tales librariorum diſcordiæ etiam in profanis autoribus inveniuntur; ut in Platone, in Ariſtotele, in Homero, in Cicerone, in Virgilio, et cæteris. Quamvis enim ſummo in pretio ſemper fuerint apud gentiles hi autores, ſummaque cum diligentia deſcribi ſoliti, tamen caveri non potuit, quin multa Scripturæ menda et diſcrepantiæ annorum longitudine obrepſerint; nec tamen ea res ſtudioſos deterret; nec facit, ut qui libri Ciceronis habentur, ii aut non boni, aut non Ciceronis eſſe ducantur: ſicut enim detorti aut etiam decuſſi ramuli agricolam non offendunt, nec arborem vitiant, quippe quæ ramorum infinita multitudine ſic abundet, ut tantulam jacturam

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The copies of the Holy Scriptures of the Old Teſtament being then ſubject, like all other antient writings, to miſtakes ariſing from the unſkilfulneſs or inattention of tranſcribers; a plain matter of fact, which cannot be denied, and needs not be palliated; it is to be conſidered, what remedy can be applied in this caſe; how ſuch miſtakes can be corrected upon certain or highly probable grounds. Now the caſe being the ſame, the method which has been uſed with good effect in correcting the antient Greek and Latin authors, ought in all reaſon to be applied to the Hebrew Writings. At the Revival of literature Critics and Editors, finding the Greek and La-

alibi ſine ullo detrimento reſarciat; ita ſi in autore pauculis in locis ſimile quidpiam uſu venit, id nec bonum lectorem offendit, nec autorem vitiat. Manet etiam ipſa ſtirps, et, ut ita loquar, corpus autoris, ex cujus perpetuo tenore dictorumque ubertate percipi poſſunt ſine ullo detrimento fructus pleni.

Ad ſcrupulum eorum, qui metuunt, ne, ſi hoc conceſſum fuerit, labaſcat ſacrarum literarum autoritas, hoc reſpondeo; non eſſe ſcriptorum autoritatem in paucis quibuſdam verbis, quæ vitiari detrahive potuerunt, ſed in perpetuo orationis tenore, qui manſit incorruptus, poſitam. Itaque quemadmodum Cicero apud ſui ſtudioſos nihilo minoris eſt autoritatis propter paucula quædam mutilata aut depravata, quam eſſet, ſi id non accidiſſet; ita debet et ſacrarum literarum autoritati nihil detrahi, ſi quid in eis tale, quale oſtendimus, contigit." Sebaſt. Caſtellio, quoted by Weſtein, Nov. Teſt. Tom. II. p. 856.

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tin authors full of miſtakes, ſet about correcting them by procuring different copies, and the beſt that they could meet with; theſe they compared together, and the miſtakes not being the ſame in all, one copy corrected another; and thus they eaſily got rid of ſuch errors as had not obtained poſſeſſion in all the copies: and generally the more copies they had to compare, the more errors were corrected, and the more perfect the Text was rendered. This, which common ſenſe dictated in the firſt place as neceſſary to be done, in order to the removing of difficulties in reading antient Greek and Latin authors, we have had recourſe to in the laſt place in regard to the antient Hebrew writers. Hebrew Manuſcripts have at length been conſulted and collated, notwithſtanding the unaccountable opinion which prevailed, that they all exactly agreed with one another, and formed preciſely one uniform text. An infinite number of Variations have been collected, from above ſix hundred Manuſcripts, and ſome antient printed Editions, collated or conſulted, in moſt parts of Europe; and have been in part publiſhed, and the publication of the whole will, I hope, ſoon be completed, by the learned Dr. Kennicott, in his Edition of the Hebrew Bible with Various Readings; a Work the greateſt and moſt important that has been undertaken and accompliſhed ſince the Revival of letters.

But the Hebrew Text of the Old Teſtament, compared with the Text of antient Greek and Latin au-

thors, has in one reſpect greatly the diſadvantage. There are Manuſcripts of the latter, which are much nearer in time to the age of the authors; and have ſuffered much leſs in proportion to the ſhorter ſpace of time intervening. For example, the Medicean Manuſcript of Virgil was written probably within four or five hundred years after the time of the Poet: whereas the oldeſt of the Hebrew Manuſcripts now known to be extant, do not come within many centuries of the times of the ſeveral authors; not nearer than about fourteen centuries to the age of Ezra, one of the lateſt of them; who is ſuppoſed to have reviſed the books of the Old Teſtament then extant, and to have reduced them to a perfect and correct ſtandard: ſo that we can hardly expect much more from this vaſt collection of Variations, taken in themſelves as correctors of the Text, excluſively of other conſequences, than to be able by their means to diſcharge and eliminate the errors, that have been gathering and accumulating in the copies for about a thouſand years paſt; and to give us now as good and correct a Text as was commonly current among the Jews, or might eaſily have been obtained, ſo long ago. Indeed ſome of the oldeſt Manuſcripts, from which theſe Variations have been collected, may poſſibly be faithful tranſcripts of ſelect Manuſcripts at that time very antient; and ſo may really carry us nearer to the age of Ezra: but this is an advantage, which we cannot be aſſured of, and upon which we muſt not preſume. But to get ſo far nearer

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to the ſource, as we plainly do by the aſſiſtance of Manuſcripts, though of comparatively late date, is an advantage by no means inconſiderable or lightly to be regarded.

On the other hand, we have a great advantage in regard to the Hebrew Text, which the Greek and Latin authors generally want, and which in ſome degree makes up for the defect of age in the preſent Hebrew Manuſcripts: that is, from the ſeveral antient Verſions of the Old Teſtament in different languages, made in much earlier times; and from Manuſcripts in all probability much more correct and perfect than any now extant. Theſe Verſions, for the moſt part, being evidently intended for exact literal renderings of the Hebrew Text, may be conſidered in ſome reſpect as repreſentatives of the Manuſcripts, from which they were taken: and when the Verſion gives a ſenſe better in itſelf, and more agreeable to the context, than the Hebrew Text offers, and at the ſame time anſwerable to a word or words ſimilar to thoſe of the Hebrew Text, and only differing from it by the change of one or more ſimilar letters, or by the different poſition of the ſame letters, or by ſome other inconſiderable variation; we have good reaſon to believe, that the ſimilar Hebrew words anſwering to the Verſion were indeed the very Reading, that ſtood in the Manuſcript, from which the Tranſlation was made. To add ſtrength to this way of reaſoning, it is to be obſerved,

ſerved, that the Manuſcripts now extant frequently confirm ſuch ſuppoſed reading of thoſe Manuſcripts from which the antient Verſions were taken, in oppoſition to the authority of the preſent printed Hebrew Text; and make the Collection of Variations, now preparing for the Public, of the higheſt importance; as they give a new evidence of the fidelity of the antient Verſions, and ſet them upon a footing of authority, which they never could obtain before. They were looked upon as the work of wild and licentious interpreters, who often departed from the Text, which they undertook to render, without any good reaſon, and only followed their own fancy and caprice. The preſent Hebrew Manuſcripts ſo often juſtify the Verſions in ſuch paſſages, that we cannot but conclude, that in many others likewiſe the difference of the Verſion from the preſent Original is not to be imputed to the licentiouſneſs of the Tranſlator, but to the careleſſneſs of the Hebrew Copyiſt: and this affords a juſt and reaſonable ground for correcting the Hebrew Text on the authority of the antient Verſions.

But the Aſſiſtance of Manuſcripts and antient Verſions united will be found very inſufficient perfectly to correct the Hebrew Text. Paſſages will ſometimes occur, in which neither the one nor the other give any ſatisfactory ſenſe; which has been occaſioned probably by very antient miſtakes of the copy, antecedent to the date of the oldeſt of them.

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On theſe occaſions Tranſlators are put to great difficulties, through which they force their way as well as they can: they invent new meanings for words and phraſes, and put us off either with what makes no ſenſe at all, or with a ſenſe that apparently does not ariſe out of the words of the Text. The renderings of ſuch deſperate places, when they carry any ſenſe with them, are manifeſtly conjectural; and full as much ſo, as the conjectures of the Critic, who hazards an alteration of the Text itſelf. The faireſt way of proceeding in theſe caſes ſeems to be, to confeſs the difficulty, and to lay it before the reader; and to leave it to his judgement to decide whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and ſimilar paſſages, to the rules and genius of the language, and to the laws of ſound and temperate Criticiſm.

The condition of the preſent Text of Iſaiah in particular is anſwerable to the repreſentation above given of the Hebrew Text in general. It is, I preſume, conſiderably injured, and ſtands in need of frequent emendation. Nothing is more apt to affect, and ſometimes utterly to deſtroy, the meaning of a ſentence, than the omiſſion of a word; than which no ſort of miſtake is more frequent. I reckon, that in the book of Iſaiah, the words omitted in different places amount to the number of Fifty. I mean whole words, not including particles, prepoſi-

tions, and pronouns affixed; and I ſpeak of ſuch, as I am well perſuaded are real omiſſions; much the greater part of which, I flatter myſelf, the reader will find ſupplied in the Tranſlation and Notes, with a good degree of probability, from Manuſcripts and antient Verſions: beſide theſe there are ſome other places, in which I ſuſpect ſome omiſſion, though there may be no evidence to prove it. If there be any truth in this account of words omitted, the reader will eaſily ſuppoſe, that miſtakes of other kinds muſt be frequent in proportion, and amount all together to a conſiderable number.

The Manuſcripts and antient Verſions afford the proper means of remedying theſe and other defects of the preſent copy. It is manifeſt, that the antient Interpreters had before them copies of the Hebrew Text different in many places from that which paſſes current at preſent; and the Manuſcripts even now extant frequently vary from that, and from one another. Neither is there any one Manuſcript or Edition whatever, that has the leaſt pretenſion to a ſuperior authority, ſo as to claim to be a Standard, to which the reſt ought to be reduced. A true Text, as far as it is poſſible to recover it, is to be gathered from the Manuſcripts now extant, and from the evidence furniſhed by the antient Verſions of the readings of Manuſcripts of much earlier times. This being the caſe, the firſt care of the Tranſlator ſhould be, eſpecially in places obſcure and difficult, to conſider, whether the words, which he is to render,

be

be indeed the genuine words of the Prophet, and to aſcertain, as far as may be, the true reading of the Text.

The antient Verſions above-mentioned, as the principal ſources of emendation, and highly uſeful in rectifying, as well as in explaining, the Hebrew Text, are contained in the London Polyglott.

The Greek Verſion, commonly called the Septuagint, or of the Seventy Interpreters, probably made by different hands, (the number of them uncertain,) and at different times, as the exigence of the Jewiſh Church at Alexandria and in other parts of Egypt required, is of the firſt authority, and of the greateſt uſe in correcting the Hebrew Text; as being the moſt antient of all; and as the copy, from which it was tranſlated, appears to have been free from many errors, which afterwards by degrees got into the Text. But the Verſion of Iſaiah is not ſo old as that of the Pentateuch by a hundred years and more; having been made in all probability after the time of Antiochus Epiphanes, when the reading of the Prophets in the Jewiſh Synagogues began to be practiſed; and even after the building of Onias's Temple, to favour which there ſeems to have been ſome artifice employed in a certain paſſage of Iſaiah[1] in this verſion. And it unfortunately happens, that Iſaiah has had the hard fate to meet with a Tranſla-

[1] Chap. xix. 18. See the Note there.

tor very unworthy of him, there being hardly any book of the Old Teſtament ſo ill rendered in that Verſion as this of Iſaiah. Add to this, that the Verſion of Iſaiah, as well as other parts of the Greek Verſion, is come down to us in a bad condition, incorrect, and with frequent omiſſions and interpolations. Yet, with all theſe diſadvantages, with all its faults and imperfections, this Verſion is of more uſe in correcting the Hebrew Text, than any other whatſoever.

The Arabic Verſion is ſometimes referred to, as verifying the reading of the LXX, being, for the moſt part at leaſt, taken from that Verſion.

The learned Mr. Woide, to whom we are indebted for the publication of a Coptic Lexicon and Grammar, very uſeful and neceſſary for the promotion of that part of literature, has very kindly communicated to me his Extracts from the Fragments of a Manuſcript of a Coptic Verſion of Iſaiah, made from the LXX, with which he has collated them. They are preſerved in the Library of St. Germain de Prez at Paris. He judges this Coptic Verſion to be of the Second Century. The Manuſcript was written in the beginning of the Fourteenth Century. The ſame Gentleman has had the goodneſs, at my requeſt, to collate with Bos's Edition of the LXX, through the Book of Iſaiah, two Manuſcripts of the King's Library, now in the Britiſh Muſeum, the one marked 1 B. II. the other 1 D. II. The former Manuſcript, containing the Prophets of the Verſion of the LXX,

was

was written in the Eleventh or Twelfth Century, according to Grabe; (in the Tenth or Eleventh Century, in Mr. Woide's opinion;) and by a Note on the back of the firſt leaf appears to have belonged to Pachomius, Patriarch of Conſtantinople in the beginning of the Sixteenth Century. Grabe highly valued this Manuſcript; and intended to write a Diſſertation on the ſuperiority of This and the Alexandrian Manuſcript to that of the Vatican; but did not live to execute his deſign. See Prolegom. ad Tom. 3tium, LXX Interp. Edit. Grabe, Sect. iii. and v. and Grabe de Vitiis LXX Interp. p. 118. I quote this Manuſcript by the title of MS Pachom. for the reaſon above given.

The latter Manuſcript 1 D. 11. above-mentioned, contains many of the Hiſtorical books, beginning with Ruth, and ending with Ezra, according to the order of the books in our Engliſh Bible; and alſo the Prophet Iſaiah, of the Verſion of the LXX. This Manuſcript in the book of Iſaiah conſiſts of two different parts: the firſt from the beginning to the word τυφλων, Chap. XXXV. 5. written in a more antient and better character, and upon better vellum; which Mr. Woide judges to be of the Eleventh or Twelfth Century: the remaining part he refers to the beginning of the Fourteenth Century; which Grabe ſuppoſes to be the age of the whole: See Grabe de Vitiis LXX Interp. p. 104. This Manuſcript ſeems to have been taken from a good Copy, as it frequently agrees with the beſt and moſt antient Manuſcripts,

nuſcripts, and in particular with the Manuſcript of Pachomius.

The Coptic Fragments above-mentioned, and theſe Manuſcripts, are uſeful for the ſame purpoſe of authenticating the reading of the LXX; and in conſequence, of aſcertaining or correcting the Hebrew Text in ſome places.

My examination of Mr. Woide's Collation of the two Greek Manuſcripts of Iſaiah, has been confined to this ſingle view in reſpect of the Hebrew Text: were theſe Manuſcripts to be applied more extenſively, and to their proper uſe, that of correcting the Text of the LXX through all the parts of it which they contain, I am perſuaded they would be found to be of very great importance, and would contribute largely to the reviſion and emendation of that antient and very valuable Verſion: a Work, which may be now conſidered as one of the principal Deſiderata of Sacred Criticiſm; and which ought to follow that arduous undertaking, which has ſo happily ſucceeded, the Collation of Hebrew Manuſcripts; to which it ſtands next in order of importance and uſefulneſs towards our attaining a more perfect knowledge of the Holy Scriptures.

The Chaldee Paraphraſe of Jonathan Ben Uziel, made about or before the Time of our Saviour, though it often wanders from the Text in a wordy allegorical explanation, yet very frequently adheres to it cloſely, and gives a verbal rendering of it; and accordingly

accordingly is ſometimes of great uſe in aſcertaining the true reading of the Hebrew Text.

The Syriac Verſion ſtands next in order of time, but is ſuperior to the Chaldee in uſefulneſs and authority, as well in aſcertaining as in explaining the Hebrew Text. It is a cloſe Tranſlation of the Hebrew into a language of near affinity to it. It is ſuppoſed to have been made as early as the Firſt Century.

The Fragments of the Three Greek Verſions of Aquila, Symmachus, and Theodotion, all made in the Second Century, which are collected in the Hexapla of Montfaucon, are of conſiderable uſe for the ſame purpoſe.

The Vulgate, being for the moſt part the Tranſlation of Jerom, made in the Fourth Century, is of ſervice in the ſame way, in proportion to its antiquity.

I am greatly obliged to ſeveral learned Friends for their Obſervations on particular paſſages. To one great perſon more eſpecially, whom I had the honour to call my friend, the late excellent Archbiſhop Secker: whoſe marginal Notes on the Bible, depoſited by his order in the Library at Lambeth, I had permiſſion to conſult by the favour of his moſt worthy Succeſſor. There are two Bibles with his Notes: one a Folio Engliſh Bible interleaved, containing chiefly corrections of the Engliſh Tranſlation; the other a Hebrew Bible of the Edition of Michaelis,

Halle 1720, 4to.; the large margins of which are filled with Critical remarks on the Hebrew Text, collations of the antient Verſions, and other ſhort annotations; which ſtand an illuſtrious monument of the learning, judgement, and indefatigable induſtry of that excellent perſon: I add alſo of his candour and modeſty; for there is hardly a propoſed emendation, however ingenious and probable, to which he has not added the objections, which occurred to him, againſt it. Theſe valuable remains of that great and good man will be of infinite ſervice, whenever that neceſſary work, a New Tranſlation, or a Reviſion of the preſent Tranſlation, of the Holy Scriptures, for the uſe of our Church, ſhall be undertaken. To his obſervations I have ſet his name. And to the remarks of others of my Learned Friends, I have likewiſe ſubjoined in the Notes their names reſpectively. Among theſe I muſt here particularly mention the late learned Dr. Durell, Principal of Hertford College in Oxford; who ſome years ago communicated to me his Manuſcript Remarks on the Prophets. With his leave I took ſhort memorandums of ſome of his Corrections of the Text; and had his permiſſion to make what uſe I pleaſed of them.

I am in a more particular manner obliged to my Learned Friend Dr. Kennicott, for his ſingular favour in frequently communicating to me his Collations while they were collecting, and the printed Copy of the book of Iſaiah itſelf, as ſoon as it was

finiſhed

finiſhed at the Preſs, for my private uſe, while the remainder of the Volume is in hand and preparing for the public. Theſe I have examined with ſome attention; and I hope the reader, whoſe expectations do not exceed the bounds of reaſon and moderation, will be ſatisfied with the aſſiſtance and benefit, which he will find they have afforded me. But I muſt beg to have it well underſtood, that I do by no means pretend to have exhauſted theſe valuable ſtores: many things may have eſcaped me, which may ſtrike the eye of another obſerver; many a variation, which appears at firſt ſight very minute and trifling, and manifeſtly falſe and abſurd, may by ſome ſide-light tend to uſeful diſcoveries. To apply theſe materials to all the uſes, which can poſſibly be made of them, will require much labour and conſideration, much judgement and ſagacity, and repeated trials by a variety of examiners, to whoſe different views they may ſhew themſelves in every poſſible light. Some Critics may be very forward and haſty in pronouncing their judgements; but it muſt be left to time and experience to eſtabliſh their real and full value.

In regard to the character and authority of the ſeveral Manuſcripts, which have been collated, and which in the Notes are referred to, we muſt wait for the information, which Dr. Kennicott will give us in his General Diſſertation. The knowledge of Hebrew Manuſcripts is almoſt a new ſubject in literature: little progreſs has been made in it hitherto; and

and no wonder, when they were eſteemed uniformly conſonant one with another, and with the printed Text; conſequently, uſeleſs, and not worth the trouble of examining. Dr. Kennicott, and his worthy and very able aſſiſtant Mr. Bruns, who have been more converſant with Hebrew Manuſcripts, and have had more experience, and more inſight into the ſubject, than any, or than all, of the learned of the preſent age, will give us the beſt information concerning it that can yet be obtained. It muſt be left to the attentive obſervation, and mature experience of the learned of ſucceeding times to perfect a part of knowledge, which, like others, muſt, in its nature, wait the reſult of diligent inquiry, and be carried on by gradual improvements.

In referring to Dr. Kennicott's Variations, I have given the whole number of Manuſcripts or Editions, which concur in any particular reading: what proportion that number bears to the whole number of collated copies, which contain the book of Iſaiah, may, I hope, ſoon be ſeen by comparing it with the Catalogue of Copies collated, which will be given at the end of that book. But that the reader in the mean time, till he can have more full information concerning the value and authority of the ſeveral Manuſcripts, may at leaſt have ſome mark to direct his judgement in eſtimating the credit due to the Manuſcripts quoted, I have, from the kind communication of Dr. Kennicott concerning the dates of the Manuſcripts, whether certain or probable, given

ſome

ſome general intimation of their value in this reſpect: for though antiquity is no certain mark of the goodneſs of a Manuſcript, yet it is one circumſtance that gives it no ſmall weight and authority, eſpecially in this caſe: the Hebrew Manuſcripts being in general more pure and valuable in proportion to their antiquity; thoſe of later date having been more ſtudiouſly rendered conformable to the Maſoretic ſtandard[1]. Among the Manuſcripts, which have been collated, I conſider thoſe of the Tenth, Eleventh, and Twelfth Centuries, as antient, comparatively and in reſpect of the reſt. Therefore in quoting a number of Manuſcripts, where the Variation is of ſome importance, I have added, that ſo many of that number are Antient, that is, are of the Centuries above mentioned.

I have ventured to call this a New Tranſlation, though much of our Vulgar Tranſlation is retained in it. As the Style of that Tranſlation is not only excellent in itſelf, but has taken poſſeſſion of our ear, and of our taſte, to have endeavoured to vary from it, with no other deſign than that of giving ſomething new inſtead of it, would have been to diſguſt the reader, and to repreſent the ſenſe of the Prophet in a more unfavourable manner: beſides,

[1] See Kennicott, State of the Printed Heb. Text. Diſſert. II. p. 470.

that

that it is impoſſible for a Verbal Tranſlator to follow an approved Verbal Tranſlation, which has gone before him, without frequent treading in the very foot-ſteps of it. The moſt obvious, the propereſt, and perhaps the only terms, which the language affords, are already occupied; and without going out of his way to find worſe, he cannot avoid them. Every Tranſlator has taken this liberty with his predeceſſors: it is no more than the laws of Tranſlation admit, nor indeed than the neceſſity of the caſe requires. And as to the turn and modification of the ſentences, the Tranſlator, in this particular province of Tranſlation, is, I think, as much confined to the author's manner, as to his words: ſo that too great liberties taken in varying either the expreſſion or the compoſition, in order to give a new air to the whole, will be apt to have a very bad effect. For theſe reaſons, whenever it ſhall be thought proper to ſet forth the Holy Scriptures for the public uſe of our Church to better advantage, than as they appear in the preſent Engliſh Tranſlation, the expediency of which grows every day more and more evident, a Reviſion or Correction of that Tranſlation may perhaps be more adviſable, than to attempt an entirely new one. For as to the ſtyle and language, it admits but of little improvement; but, in reſpect of the ſenſe and the accuracy of interpretation, the improvements of which it is capable are great and numberleſs.

The

The Tranſlation here offered will perhaps be found to be in general as cloſe to the Text, and as literal, as our Engliſh Verſion. When it departs at all from the Hebrew Text on account of ſome correction, which I ſuppoſe to be requiſite, I give notice to the reader of ſuch correction, and offer my reaſons for it: if thoſe reaſons ſhould ſometimes appear inſufficient, and the tranſlation to be merely conjectural, I deſire the reader to conſider the exigence of the caſe; and to judge, whether it is not better, in a very obſcure and doubtful paſſage, to give ſomething probable by way of ſupplement to the author's ſenſe apparently defective, than either to leave a blank in the Tranſlation, or to give a merely verbal rendering, which would be altogether unintelligible. I believe, that every Tranſlator whatever of any part of the Old Teſtament, has taken ſometimes the liberty, or rather has found himſelf under the neceſſity, of offering ſuch renderings, as, if examined, will be found to be merely conjectural. But I deſire to be underſtood as offering this apology in behalf only of Tranſlations deſigned for the private uſe of the reader; not as extended, without proper limitations, to thoſe that are made for the public ſervice of the Church.

The deſign of the Notes is to give the reaſons and authorities, on which the Tranſlation is founded; to rectify or to explain the words of the text; to illuſtrate the ideas, the images, and the alluſions

of the Prophet, by referring to objects, notions, and cuſtoms, which peculiarly belong to his age and his country; and to point out the beauties of particular paſſages. I ſometimes indeed endeavour to open the deſign of the Prophecy, to ſhew the connection between its parts, and to point out the event which it foretells. But in general, I muſt intreat the Reader to be ſatisfied with my endeavours faithfully to expreſs the Literal Senſe, which is all that I undertake. If he would go deeper into the Myſtical ſenſe, into Theological, Hiſtorical, and Chronological diſquiſitions, there are many learned Expoſitors to whom he may have recourſe, who have written full Commentaries on this Prophet; to which Title the preſent work has no pretenſions. The ſublime and ſpiritual uſes to be made of this peculiarly Evangelical Prophet, muſt, as I have obſerved, be all founded on a faithful repreſentation of the Literal Senſe, which his words contain. This is what I have endeavoured cloſely and exactly to expreſs. And within the limits of this humble, but neceſſary, province, my endeavours muſt be confined. To proceed further, or even to execute this in the manner I could wiſh, were it within my abilities, yet would hardly be conſiſtent with my preſent engagements; which oblige me to offer rather prematurely to the public, what further time, with more leiſure, might perhaps enable me to render more worthy of their attention.

ISAIAH.

ISAIAH.

CHAP. I.

THE VISION OF ISAIAH THE SON OF AMOTS, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM; IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, HEZEKIAH, KINGS OF JUDAH.

2 HEAR, O ye heavens; and give ear, O earth!
For it is JEHOVAH that ſpeaketh.
I have nouriſhed children, and brought them up;
And even they have revolted from me.
3 The ox knoweth his poſſeſſor;
And the aſs the crib of his lord:
But Iſrael knoweth not Me;
Neither doth my people conſider.
4 Ah, ſinful nation! a people laden with iniquity!
A race of evil doers! children degenerate!
They have forſaken JEHOVAH;

They have rejected with diſdain the Holy One of Iſrael;
They are eſtranged from him; they have turned their back upon him.
5 On what part will ye ſmite again, will ye add correction?
The whole head is ſick, and the whole heart faint:
6 From the ſole of the foot even to the head, there is no ſoundneſs therein;
It is wound, and bruiſe, and putrifying ſore:
It hath not been preſſed, neither hath it been bound;
Neither hath it been ſoftened with ointment.
7 Your country is deſolate, your cities are burnt with fire;
Your land, before your eyes ſtrangers devour it:
And it is become deſolate, as if deſtroyed by an inundation.
8 And the daughter of Sion is left, as a ſhed in a vineyard;
As a lodge in a garden of cucumers, as a city taken by ſiege.
9 Had not JEHOVAH God of Hoſts left us a remnant,
We had ſoon become as Sodom; we had been like unto Gomorrah.

10 Hear ye the word of JEHOVAH, O ye princes of Sodom!

Give

Give ear to the law of our God, ye people of Gomorrah!

11 What have I to do with the multitude of your ſacrifices? ſaith JEHOVAH:
I am cloyed with the burnt-offerings of rams, and the fat of fed beaſts;
And in the blood of bullocks, and of lambs, and of goats, I have no delight.

12 When ye come to appear before me,
Who hath required this at your hands?

13 Tread my courts no more; bring no more a vain oblation:
Incenſe! it is an abomination unto me.
The new moon, and the ſabbath, and the aſſembly proclaimed,
I cannot endure; the faſt, and the day of reſtraint.

14 Your months, and your ſolemnities, my ſoul hateth:
They are a burthen upon me; I am weary of bearing them.

15 When ye ſpread forth your hands, I will hide mine eyes from you;
Even when ye multiply prayer, I will not hear;
For your hands are full of blood.

16 Waſh ye, make ye clean; remove ye far away
The evil of your doings from before mine eyes:

17 Ceaſe to do evil; learn to do well;
Seek judgement; amend that which is corrupted;
Do juſtice to the fatherleſs; defend the cauſe of the widow.

18 Come on now, and let us plead together, ſaith JEHOVAH:
Though your ſins be as ſcarlet, they ſhall be as white as ſnow;
Though they be red as crimſon, they ſhall be like wool.
19 If ye ſhall be willing and obedient,
Ye ſhall feed on the good of the land;
20 But if ye refuſe, and be rebellious,
Ye ſhall be food for the ſword of the enemy:
For the mouth of JEHOVAH hath pronounced it.

21 How is the faithful city become a harlot!
She that was full of judgement, righteouſneſs dwelled in her;
But now murtherers!
22 Thy ſilver is become droſs; thy wine is mixed with water.
23 Thy princes are rebellious, aſſociates of robbers;
Every one of them loveth a gift, and ſeeketh rewards:
To the fatherleſs they adminiſter not juſtice:
And the cauſe of the widow cometh not before them.

24 Wherefore ſaith the Lord JEHOVAH God of Hoſts, the Mighty One of Iſrael:
Aha! I will be eaſed of mine adverſaries;
I will be avenged of mine enemies.

25 And

25 And I will bring again mine hand over thee:
And I will purge in the furnace thy droſs;
And I will remove all thine alloy.
26 And I will reſtore thy judges, as at the firſt;
And thy counſellors, as at the beginning:
And after this thy name ſhall be called,
The city of righteouſneſs, the faithful metropolis.
27 Sion ſhall be redeemed in judgement,
And her captives in righteouſneſs.
28 But deſtruction ſhall fall at once on the revolters and the ſinners;
And they that forſake JEHOVAH ſhall be conſumed.
29 For ye ſhall be aſhamed of the ilexes, which ye have deſired;
And ye ſhall bluſh for the gardens, which ye have choſen:
30 When ye ſhall be as an ilex, whoſe leaves are blaſted;
And as a garden, wherein is no water.
31 And the ſtrong ſhall become tow, and his work a ſpark of fire;
And they ſhall both burn together, and none ſhall quench them.

CHAP. II.

THE WORD, WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOTS, CONCERNING JUDAH AND JERUSALEM.

2 IT ſhall come to paſs in the latter days;
The mountain of the houſe of JEHOVAH ſhall be eſtabliſhed on the top of the mountains;
And it ſhall be exalted above the hills:
And all nations ſhall flow unto it.
3 And many peoples ſhall go, and ſhall ſay:
Come ye, and let us go up to the mountain of JEHOVAH;
To the houſe of the God of Jacob:
And he will teach us of his ways;
And we will walk in his paths:
For from Sion ſhall go forth the law;
4 And the word of JEHOVAH from Jeruſalem.
And he ſhall judge among the nations;
And ſhall work conviction in many peoples:
And they ſhall beat their ſwords into ploughſhares,
And their ſpears into pruning-hooks:
Nation ſhall not lift up ſword againſt nation;
Neither ſhall they learn war any more.

5 O houſe of Jacob, come ye,
And let us walk in the light of JEHOVAH!
6 Verily thou haſt abandoned thy people, the houſe of Jacob:
Becauſe they are filled with diviners from the Eaſt;
And with ſoothſayers like the Philiſtines;
And they multiply a ſpurious brood of ſtrange children.
7 And his land is filled with ſilver and gold;
And there is no end to his treaſures:
And his land is filled with horſes;
Neither is there any end to his chariots.
8 And his land is filled with idols;
He boweth himſelf down to the work of his hands;
To that which his fingers have made:
9 Therefore ſhall the mean man be bowed down, and the mighty man ſhall be humbled;
And thou wilt not forgive them.

10 Go into the rock, and hide thyſelf in the duſt;
From the fear of JEHOVAH, and from the glory of his majeſty,
When he ariſeth to ſtrike the earth with terror.
11 The lofty eyes of men ſhall be humbled;
The highth of mortals ſhall bow down:
And JEHOVAH alone ſhall be exalted in that day.

12 For

12 For the day of JEHOVAH God of Hoſts is againſt
every thing great and lofty;
And againſt every thing that is exalted; and it
ſhall be humbled.
13 Even againſt all the cedars of Lebanon, the high
and the exalted;
And againſt all the oaks of Baſan:
14 And againſt all the mountains, the high ones;
And againſt all the hills, the exalted ones;
15 And againſt every tower, high-raiſed;
And againſt every mound, ſtrongly fortified.
16 And againſt all the ſhips of Tarſhiſh;
And againſt every lovely work of art.
17 And the pride of man ſhall bow down;
And the highth of mortals ſhall be humbled;
And JEHOVAH alone ſhall be exalted in that day:
18 And the idols ſhall totally diſappear.
19 And they ſhall go into caverns of rocks, and into
holes of the duſt;
From the fear of JEHOVAH, and from the glory
of his majeſty,
When he ariſeth to ſtrike the earth with terror.
20 In that day ſhall a man caſt away his idols of
ſilver,
And his idols of gold which they have made to
worſhip;
To the moles, and to the bats:
21 To go into caves of the rocks, and into clefts
of the craggy rocks:

From the fear of JEHOVAH, and from the glory of his majeſty,
When he ariſeth to ſtrike the earth with terror.

22 Truſt ye no more in man, whoſe breath is in his noſtrils;
For of what account is He to be made?

CHAP. III.

1 For behold the Lord JEHOVAH God of Hoſts
Removeth from Jeruſalem, and from Judah,
Every ſtay and ſupport;
The whole ſtay of bread, and the whole ſtay of water;
2 The mighty man, and the warrior;
The judge, and the prophet, and the diviner, and the ſage:
3 The ruler of fifty, and the honourable perſon;
And the counſellor, and the ſkilful artiſt, and the powerful in perſuaſion.
4 And I will make boys their princes;
And infants ſhall rule over them.
5 And the people ſhall be oppreſſed, one man by another:
And every man ſhall behave inſolently towards his neighbour;
The boy towards the old man, and the baſe towards the honourable.
6 Therefore ſhall a man take his brother, of his father's houſe, by the garment;
Saying: Come, and be thou ruler over us;
And let thine hand ſupport our ruinous ſtate.

7 Then

7 Then ſhall he openly declare, ſaying:
I will not be the healer of your breaches;
For in my houſe is neither bread, nor raiment:
Appoint not me ruler of the people.
8 For Jeruſalem tottereth, and Judah falleth;
Becauſe their tongues, and their hands, are againſt JEHOVAH;
To provoke by their diſobedience the cloud of his glory.
9 The ſtedfaſtneſs of their countenance witneſſeth againſt them;
For their ſin, like Sodom, they publiſh, they hide it not:
Wo to their ſouls! for upon themſelves have they brought down evil.
10 Pronounce ye a bleſſing on the juſt: verily good [ſhall be to him;]
For the fruit of his deeds ſhall he eat.
11 Wo to the wicked: evil [ſhall be his portion;]
For the work of his hands ſhall be repaid unto him.
12 As for my people, children are their oppreſſors;
And women bear rule over them.
O my people, thy leaders cauſe thee to err;
And pervert the way of thy paths.

13 JEHOVAH ariſeth to plead his cauſe;
He ſtandeth up to contend with his people.
14 JEHOVAH will meet in judgement,
The elders of his people, and their princes:

As

As for you, ye have conſumed my vineyard:
The plunder of the poor is in your houſes.
15 What mean ye, that ye cruſh my people;
And grind the faces of the poor?
Saith JEHOVAH, the Lord of Hoſts.

16 Moreover JEHOVAH hath ſaid:
Becauſe the daughters of Sion are haughty;
And walk diſplaying the neck,
And falſely ſetting off their eyes with paint;
Mincing their ſteps as they go,
And with their feet lightly tripping along.
17 Therefore will the Lord humble the head of the daughters of Sion;
And JEHOVAH will expoſe their nakedneſs.
18 In that day will the Lord take from them the ornaments,
Of the feet-rings, and the net-works, and the creſcents;
19 The pendents, and the bracelets, and the thin vails;
20 The tires, and the fetters, and the zones,
And the perfume-boxes, and the amulets;
21 The rings, and the jewels of the noſtril;
22 The embroidered robes, and the tunics;
And the cloaks, and the little purſes;
23 The tranſparent garments, and the fine linen veſts;
And the turbans, and the mantles:

24 And

24 And there ſhall be, inſtead of perfume, a putrid ulcer;
And, inſtead of well-girt raiment, rags;
And, inſtead of high-dreſſed hair, baldneſs;
And, inſtead of a zone, a girdle of ſackcloth:
A ſun-burnt ſkin, inſtead of beauty.
25 Thy people ſhall fall by the ſword;
And thy mighty men in the battle.
26 And her doors ſhall lament and mourn;
And deſolate ſhall ſhe ſit on the ground.

CHAP. IV.

1 And ſeven women ſhall lay hold on one man in that day, ſaying:
Our own bread will we eat,
And with our own garments will we be clothed;
Only let us be called by thy name;
Take away our reproach.

2 In that day ſhall the Branch of JEHOVAH
Become glorious and honourable;
And the produce of the land excellent and beautiful,
For the eſcaped of the houſe of Iſrael.
3 And it ſhall come to paſs, whoſoever is left in Sion,
And remaineth in Jeruſalem,
Holy ſhall he be called;
Every one that is written among the living in Jeruſalem.
4 When the Lord ſhall have waſhed away the filth of the daughters of Sion,

And

And the blood of Jeruſalem ſhall have removed
from the midſt of her,
By a ſpirit of judgement, and by a ſpirit of
burning:
5 Then ſhall JEHOVAH create upon the ſtation of
mount Sion,
And upon all her holy aſſemblies,
A cloud by day, and ſmoke;
And the brightneſs of a flaming fire by night:
Yea, over all ſhall the Glory be a covering.
6 And a tabernacle it ſhall be, for ſhade by day
from the heat;
And for a covert, and a refuge, from ſtorm and
rain.

CHAP. V.

1 LET me ſing now a ſong to my Beloved;
A ſong of loves concerning his vineyard.
My Beloved had a vineyard,
On a high and fruitful hill:
2. And he fenced it round, and he cleared it from
the ſtones,
And he planted it with the vine of Sorek;
And he built a tower in the midſt of it,
And he hewed out alſo a lake therein:
And he expected, that it ſhould bring forth
grapes,
But it brought forth poiſonous berries.

3 And

3 And now, O inhabitants of Jeruſalem, and ye men of Judah,
Judge, I pray you, between me and my vineyard:
4 What could have been done more to my vineyard,
Than I have done unto it?
Why, when I expected that it ſhould bring forth grapes,
Brought it forth poiſonous berries?
5 But come now, and I will make known unto you,
What I purpoſe to do to my vineyard:
To remove its hedge, and it ſhall be devoured;
To deſtroy its fence, and it ſhall be trodden down.
6 And I will make it a deſolation;
It ſhall not be pruned, neither ſhall it be digged;
But the brier and the thorn ſhall ſpring up in it;
And I will command the clouds,
That they ſhed no rain upon it.
7 Verily, the vineyard of JEHOVAH God of Hoſts is the houſe of Iſrael;
And the men of Judah the plant of his delight:
And he looked for judgement, but behold tyranny:
And for righteouſneſs, but behold the cry of the oppreſſed.

8 Wo unto you, who join houſe to houſe;
Who lay field unto field together;

Until

Until there be no place, and ye have your dwelling,
Alone to yourſelves, in the midſt of the land.
To mine ear hath JEHOVAH God of Hoſts revealed it:
Surely many houſes ſhall become a deſolation;
The great and the fair ones, without an inhabitant.
10 Yea ten acres of vineyard ſhall yield a ſingle bath of wine,
And a chomer of ſeed ſhall produce an ephah.
11 Wo unto them, who riſe early in the morning, to follow ſtrong drink;
Who ſit late in the evening, that wine may inflame them:
12 And the lyre, and the harp, the tabor, and the pipe,
And wine, are their entertainments;
But the work of JEHOVAH they regard not;
And the operation of his hands they do not perceive.
13 Therefore my people goeth into captivity for want of knowlege;
And their nobles have died with hunger;
And their plebeians are parched up with thirſt.
14 Therefore Hades hath enlarged his appetite;
And hath ſtretched open his mouth without meaſure:
And down go her nobility, and her populace;
And her buſy throng, and all that exult in her.

15 And the mean man ſhall be bowed down, and
the great man ſhall be brought low;
And the eyes of the haughty ſhall be humbled:
16 And JEHOVAH God of Hoſts ſhall be exalted in
judgement;
And God the Holy One ſhall be ſanctified by
diſplaying his righteouſneſs.
17 Then ſhall the ſheep feed without reſtraint;
And the kids ſhall depaſture the deſolate fields
of the luxurious.
18 Wo unto them, who draw out iniquity, as a
long cable;
And ſin, as the thick traces of a wain:
19 Who ſay, Let him make ſpeed then, let him
haſten
His work, that we may ſee it;
And let the counſel of the Holy One of Iſrael
Draw near, and come to paſs, that we may
know it.
20 Wo unto them who call evil good, and good evil;
Who put darkneſs for light, and light for dark-
neſs;
Who put bitter for ſweet, and ſweet for bitter.
21 Wo unto them, who are wiſe in their own eyes,
And prudent in their own conceit.
22 Wo unto them, who are powerful to drink wine;
And men of might to mingle ſtrong drink:
23 Who juſtify the guilty for reward,
And take away the righteouſneſs of the righteous
from him.

24 There-

24 Therefore as the tongue of fire licketh up the ſtubble,
And as the flame diſſolveth the chaff;
So ſhall their root become like touch-wood,
And their bloſſom ſhall go up like the duſt:
Becauſe they have deſpiſed the law of JEHOVAH God of Hoſts;
And ſcornfully rejected the word of the Holy One of Iſrael.
25 Wherefore the anger of JEHOVAH is kindled againſt his people;
And he hath ſtretched out his hand againſt them:
And he ſmote them; and the mountains trembled;
And their carcaſſes became as the dung in the midſt of the ſtreets.
For all this his anger is not turned away;
But ſtill is his hand ſtretched out.
26 And he will erect a ſtandard for the nations afar off:
And he will hiſt every one of them from the ends of the earth;
And behold, with ſpeed ſwiftly ſhall they come.
27 None among them is faint, and none ſtumbleth;
None ſhall ſlumber, nor ſleep:
Nor ſhall the girdle of their loins be looſed;
Nor ſhall the latchet of their ſhoes be unbound.
28 Whoſe arrows are ſharpened;
And all their bows are bent:

The hoofs of their horſes ſhall be counted as adamant;
And their wheels as a whirlwind.
29 Their growling is like the growling of the lioneſs;
Like the young lions ſhall they growl:
They ſhall roar, and ſhall ſeize the prey;
And they ſhall bear it away, and none ſhall reſcue it.
30 In that day, ſhall they roar againſt them, like the roaring of the ſea;
And theſe ſhall look to the heaven upward, and down to the earth;
And lo! darkneſs, diſtreſs!
And the light is obſcured by the gloomy vapour.

CHAP. VI. 1 IN the year, in which Uzziah the king died, I ſaw JEHOVAH ſitting on a throne high and lofty; and the train of his robe filled the temple.
2 Above him ſtood ſeraphim: each one of them had ſix wings: with two of them he covereth his face, with two of them he covereth his feet,
3 and two of them he uſeth in flying. And they cried alternately, and ſaid:
Holy, holy, holy, JEHOVAH God of Hoſts!
The whole earth is filled with his glory.
4 And the pillars of the veſtibule were ſhaken with the voice of their cry; and the temple was filled
5 with ſmoak. And I ſaid, Alas for me! I am ſtruck

ſtruck dumb: for I am a man of polluted lips;
and in the midſt of a people of polluted lips do
I dwell: for mine eyes have ſeen the King, JE-
6 HOVAH God of Hoſts. And one of the ſeraphim
came flying unto me; and in his hand was a
burning coal, which he had taken with the tongs
7 from off the altar. And he touched my mouth,
and ſaid;

Lo! this hath touched thy lips:
Thine iniquity is removed, and thy ſin is expiated.

8 And I heard the voice of JEHOVAH, ſaying:
Whom ſhall I ſend; and who will go for us?
9 And I ſaid: Behold, here am I; ſend me. And
he ſaid:

Go, and ſay thou to this people:
Hear ye indeed, but underſtand not;
See ye indeed, but perceive not;
10 Make groſs the heart of this people;
Make their ears dull, and cloſe up their eyes;
Leſt they ſee with their eyes, and hear with
their ears,
And underſtand with their hearts, and be converted; and I ſhould heal them.

11 And I ſaid: How long, O JEHOVAH? And he
ſaid:

Until cities be laid waſte, ſo that there be no
inhabitant;
And houſes, ſo that there be no man:
And the land be left utterly deſolate.
12 Until JEHOVAH remove man far away;

And there be many a deſerted woman in the midſt of the land.

13 And though there be a tenth part remaining in it,
Even this ſhall undergo a repeated deſtruction;
Yet, as the ilex, and the oak, though cut down, hath its ſtock remaining,
A holy ſeed ſhall be the ſtock of the nation.

CHAP. VII.

1 IN the days of Ahaz, the ſon of Jotham, the ſon of Uzziah, king of Judah, Retſin king of Syria, and Pekah, the ſon of Remaliah, king of Iſrael, came up againſt Jeruſalem, to beſiege it; but they could not overcome it.

2 And when it was told to the houſe of David, that Syria was ſupported by Ephraim; the heart of the king, and the heart of the people, was moved; as the trees of the foreſt are moved before the wind.

3 And JEHOVAH ſaid to Iſaiah: Go out now to meet Ahaz; thou and Shearjaſhub thy ſon; at the end of the aqueduct of the upper pool, at
4 the cauſſey of the Fuller's field. And thou ſhalt ſay unto him:
Take heed, and be ſtill; fear not, neither let thy heart be faint;
Becauſe of the two tails of theſe ſmoaking firebrands;

For

For the fierce wrath of Retſin, and of the ſon
of Remaliah.

5 Becauſe Syria hath deviſed evil againſt thee;
Ephraim, and the ſon of Remaliah, ſaying:

6 Let us go up againſt Judah, and harraſs it;
And let us rend off a part of it for ourſelves:
And let us ſet a king to reign in the midſt
of it;
Even the ſon of Tabeal.

7 Thus ſaith the Lord JEHOVAH:
It ſhall not ſtand, neither ſhall it be.

8 Though the head of Syria be Damaſcus,
And the head of Damaſcus, Retſin;
Yet within threeſcore and five years,
Ephraim ſhall be broken, that he be no more
a people:

9 Though the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon.
If ye believe not in me, ye ſhall not be eſta-
bliſhed.

10 And JEHOVAH ſpake yet again to Ahaz, ſaying;

11 Aſk thee a ſign from JEHOVAH thy God:
Go deep to the grave, or high to the heaven
above.

12 And Ahaz ſaid; I will not aſk; neither will I
13 tempt JEHOVAH. And he ſaid:
Hear ye now, O houſe of David:
Is it a ſmall thing for you to weary men,
That you ſhould weary my God alſo?

14 Therefore JEHOVAH himſelf ſhall give you a ſign:
Behold, the Virgin conceiveth, and beareth a ſon;
And ſhe ſhall call his name, Immanuel.
15 Butter and honey ſhall he eat,
When he ſhall know to refuſe what is evil, and to chooſe what is good:
16 For before this child ſhall know,
To refuſe the evil, and to chooſe the good;
The land ſhall become deſolate,
By whoſe two kings thou art diſtreſſed.
17 But JEHOVAH ſhall bring upon thee,
And upon thy people, and upon thy father's houſe,
Days, ſuch as have not come,
From the day that Ephraim departed from Judah.
18 And it ſhall come to paſs in that day;
JEHOVAH ſhall hiſt the fly,
That is in the utmoſt part of the rivers of Egypt;
And the bee, that is in the land of Aſſyria:
19 And they ſhall come, and they ſhall light all of them
On the deſolate vallies, and on the craggy rocks,
And on all the thickets, and on all the caverns.
20 In that day, JEHOVAH ſhall ſhave by the hired raſor,

By

By the people beyond the River, by the king of Aſſyria,
The head and the hair of the feet;
And even the beard itſelf ſhall be deſtroyed.
21 And it ſhall come to paſs in that day,
That if a man ſhall feed a young cow, and two ſheep;
22 From the plenty of milk, which they ſhall produce, he ſhall eat butter:
Even butter and honey ſhall he eat,
Whoſoever is left in the midſt of the land.
23 And every vineyard, that hath a thouſand vines,
Valued at a thouſand pieces of ſilver,
Shall become in that day briers and thorns.
24 With arrows and with the bow ſhall they come thither;
For the whole land ſhall become briers and thorns.
25 And all the hills, which were dreſſed with the mattock,
Where the fear of briers and thorns never came,
Shall be for the range of the ox, and for the treading of ſheep.

CHAP. VIII.
1 AND JEHOVAH ſaid unto me: Take unto thee a large mirror, and write on it with a workman's graving tool, To haſten the ſpoil, to take
2 quickly the prey. And I called unto me for a teſti-

teſtimony faithful witneſſes; Uriah the prieſt,
3 and Zachariah the ſon of Jeberechiah. And I approached unto the Propheteſs; and ſhe conceived, and bare a ſon. And JEHOVAH ſaid unto me: Call his name Maher-ſhalal haſh-baz:
4 For before the child ſhall know
To pronounce, My father and My mother,
The riches of Damaſcus ſhall be born away,
And the ſpoil of Samaria, before the king of Aſſyria.
5 Yet again JEHOVAH ſpake unto me, ſaying:
6 Becauſe this people hath rejected
The waters of Siloah, which flow gently;
And rejoiceth in Retſin, and the ſon of Remaliah:
7 Therefore behold the Lord bringeth up upon them
The waters of the River, the ſtrong and the mighty;
Even the king of Aſſyria, and all his force.
And he ſhall riſe above all their channels,
And ſhall go over all their banks.
8 And he ſhall paſs through Judah, overflowing and ſpreading,
Even to the neck ſhall he reach:
And the extenſion of his wings ſhall be
Over the full breadth of thy land, O Immanuel!

9 Know

9 Know ye this, O ye peoples, and be ſtruck
with conſternation;
And give ear to it, all ye of diſtant lands;
Gird yourſelves, and be diſmayed; gird your-
ſelves, and be diſmayed.
10 Take counſel together, and it ſhall come to
nought;
Speak the word, and it ſhall not ſtand:
For God is with us.
11 For thus ſaid JEHOVAH unto me;
As taking me by the hand he inſtructed me,
That I ſhould not walk in the way of this peo-
ple, ſaying:
12 Say ye not, It is holy,
Of every thing, of which this people ſhall ſay,
It is holy:
And fear ye not the object of their fear, neither
be ye terrified.
13 JEHOVAH God of Hoſts, ſanctify ye Him;
And let Him be your fear, and let Him be your
dread:
14 And he ſhall be unto you a ſanctuary:
But a ſtone of ſtumbling, and a rock of offence,
To the two houſes of Iſrael;
A trap, and a ſnare to the inhabitants of Jeruſa-
lem.
15 And many among them ſhall ſtumble,
And ſhall fall, and be broken; and ſhall be in-
ſnared, and caught.

16 Bind

16 Bind up the teſtimony, ſeal the command,
among my diſciples.
17 I will therefore wait for JEHOVAH, who hideth
his face
From the houſe of Jacob; yet will I look for
him.
18 Behold, I, and the children,
Whom JEHOVAH hath given unto me;
For ſigns and for wonders in Iſrael,
From JEHOVAH God of hoſts,
Who dwelleth in the mountain of Sion.
19 And when they ſhall ſay unto you:
Seek unto the necromancers and the wizards;
To them that ſpeak inwardly, and that mutter:
Should not a people ſeek unto their God?
Should they ſeek, inſtead of the living, unto the
dead?
20 Unto the command, and unto the teſtimony, let
them ſeek:
If they will not ſpeak according to this word,
In which there is no obſcurity;
21 Every one of them ſhall paſs through the land
diſtreſſed and famiſhed:
And when he ſhall be famiſhed, and angry with
himſelf,
He ſhall curſe his king and his God.
22 And he ſhall caſt his eyes upwards, and look
down to the earth:
And lo! diſtreſs and darkneſs!
Gloom, tribulation, and accumulated darkneſs!

23 But

23 But there ſhall not hereafter be darkneſs in the
land which was diſtreſſed:
In the former time he debaſed
The land of Zebulon, and the land of Naphthali;
But in the latter time he hath made it glorious:
Even the way of the ſea, beyond Jordan, Galilee
of the nations.

CHAP. IX.

1 The people, that walked in darkneſs,
Have ſeen a great light;
They that dwelled in the land of the ſhadow of
death,
Unto them hath the light ſhined.
2 Thou haſt multiplied the nation, thou haſt in-
creaſed their joy:
They rejoice before thee, as with the joy of har-
veſt;
As they rejoice, who divide the ſpoil.
3 For the yoke of his burthen, the ſtaff laid on his
ſhoulder,
The rod of his oppreſſor, haſt thou broken, as
in the day of Midian.
4 For the greaves of the armed warriour in the
conflict,
And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.
5 For unto us a Child is born; unto us a Son is
given;
And the government ſhall be upon his ſhoulder:

And his name ſhall be called Wonderful, Counſellor,
The mighty God, the Father of the everlaſting age, the Prince of peace.
6 Of the increaſe of his government and peace there ſhall be no end;
Upon the throne of David, and upon his kingdom;
To fix it, and to eſtabliſh it
With judgement and with juſtice, henceforth and for ever:
The zeal of JEHOVAH God of Hoſts will do this.

7 JEHOVAH hath ſent a word againſt Jacob;
And it hath lighted upon Iſrael.
8 Becauſe the people all of them carry themſelves haughtily;
Ephraim, and the inhabitant of Samaria;
In pride and arrogance of heart, ſaying:
9 The bricks are fallen, but we will build with hewn ſtone;
The ſycamores are cut down, but we will replace them with cedars:
10 Therefore will JEHOVAH excite the princes of Retſin againſt him;
And raiſe up his enemies together:
11 The Syrians from the Eaſt, and the Philiſtines from the Weſt;

And they ſhall devour Iſrael on every ſide.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

12 Yet this People have not turned unto him that ſmote them;
And JEHOVAH God of hoſts they have not ſought.
13 Therefore ſhall JEHOVAH cut off from Iſrael the head and the tail;
The branch and the ruſh, in one day:
14 The aged, and the honourable perſon, he is the head;
And the prophet that teacheth falſhood, he is the tail.
15 For the leaders of this people lead them aſtray;
And they that are led by them ſhall be devoured.
16 Wherefore JEHOVAH ſhall not rejoice over their young men;
And on their orphans, and their widows, he ſhall have no compaſſion.
For every one of them is a hypocrite and an evil doer;
And every mouth ſpeaketh folly.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

17 For wickedneſs burneth like a fire;
The brier and the bramble it ſhall conſume:
And it ſhall kindle the thicket of the wood;

And

And they ſhall mount up in volumes of riſing ſmoke.

18 Through the wrath of JEHOVAH God of hoſts is the land darkened;
And the people ſhall be as fuel for the fire:
A man ſhall not ſpare his brother.

19 But he ſhall ſnatch on the right, and yet be hungry;
And he ſhall devour on the left, and not be ſatisfied:
Every man ſhall devour the fleſh of his neighbour.

20 Manaſſeh ſhall devour Ephraim, and Ephraim Manaſſeh;
And both of them ſhall be united againſt Judah.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

CHAP. X.

1 Wo unto them, that decree unrighteous decrees;
Unto the ſcribes, that preſcribe oppreſſion:

2 To turn aſide the needy from judgement;
To rob of their right the poor of my people:
That the widows may become their prey;
And that they may plunder the orphans.

3 And what will ye do in the day of viſitation?
And in the deſolation, which ſhall come from afar?
To whom will ye flee for ſuccour?
And where will ye depoſit your wealth?

4 Without

4 Without me, they ſhall bow down under the bounden,
And under the ſlain ſhall they fall.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

5 HO! to the Aſſyrian, the rod of mine anger,
The ſtaff in whoſe hand is the inſtrument of mine indignation!
6 Againſt a diſſembling nation will I ſend him;
And againſt a people the object of my wrath will I give him a charge:
To gather the ſpoil, and to bear away the prey;
And to trample them under foot like the mire of the ſtreets.
7 But He doth not ſo purpoſe;
And his heart doth not ſo intend:
But to deſtroy is in his heart;
And to cut off nations not a few.
8 For he ſaith, Are not my princes altogether kings?
9 Is not Calno as Carchemiſh?
Is not Hamath as Arphad?
Is not Samaria as Damaſcus?
10 As my hand hath ſeized the kingdoms of the idols,
Whoſe graven images were ſuperior to thoſe of Samaria and Jeruſalem;

11 As I have done unto Samaria and her idols,
Shall I not likewiſe do unto Jeruſalem, and her images?
12 But it ſhall be, when JEHOVAH hath accompliſhed his whole work,
Upon mount Sion, and upon Jeruſalem:
I will puniſh the effect of the proud heart of the king of Aſſyria;
And the triumphant look of his haughty eyes.
13 For he hath ſaid, By the ſtrength of my hand have I done it;
And by my wiſdom; for I am endowed with prudence.
I have removed the bounds of the peoples;
And I have plundered their hoarded treaſures;
And I have brought down thoſe, that were ſtrongly ſeated.
14 And my hand hath found, as a neſt, the riches of the peoples:
And as one gathereth eggs deſerted,
So have I made a general gathering of the earth:
And there was no one, that moved the wing;
That opened the beak, or that chirped.
15 Shall the ax boaſt itſelf againſt him, that heweth therewith?
Shall the ſaw magnify itſelf againſt him, that moveth it?
As if the rod ſhould wield him, that lifteth it;
As if the ſtaff ſhould lift up its maſter.

16 Where-

16 Wherefore JEHOVAH the Lord of Hoſts ſhall ſend
Upon his fat ones leanneſs;
And under his glory ſhall he kindle
A burning as of a conflagration.
17 And the light of Iſrael ſhall become a fire,
And his Holy One a flame;
And he ſhall burn, and conſume his thorn,
And his brier in one day.
18 Even the glory of his foreſt, and of his fruitful field,
From the ſoul even to the fleſh, ſhall he conſume;
And it ſhall be, as when one fleeth out of the fire.
19 And the remainder of the trees of his foreſt ſhall be a ſmall number,
So that a child may write them down.

20 And it ſhall come to paſs in that day,
No more ſhall the remnant of Iſrael,
And the eſcaped of the houſe of Jacob,
Lean upon him, that ſmote them:
But ſhall lean upon JEHOVAH,
The Holy One of Iſrael, in truth.
21 A remnant ſhall return, a remnant of Jacob,
Unto God the Mighty.
22 For though thy people, O Iſrael, ſhall be as the ſand of the ſea,
A remnant of them only ſhall return.

The conſummation decided, overfloweth with ſtrict juſtice;

23 For a full and deciſive decree
Shall JEHOVAH the Lord of Hoſts accompliſh in the midſt of the land.

24 Wherefore thus ſaith JEHOVAH the Lord of Hoſts:
Fear not, O my people, that dwelleſt in Sion becauſe of the Aſſyrian:
With his ſtaff indeed ſhall he ſmite thee,
And his rod ſhall he lift up againſt thee, in the way of Egypt.

25 But yet a very little time, and mine indignation ſhall ceaſe;
And mine anger in their deſtruction:

26 And JEHOVAH God of Hoſts ſhall raiſe up againſt him a ſcourge,
Like the ſtroke upon Midian at the rock of Oreb,
And like the rod which he lifted up over the ſea;
Yea he will lift it up, after the manner of Egypt.

27 And it ſhall come to paſs in that day,
His burthen ſhall be removed from off thy ſhoulder,
And his yoke off thy neck:
Yea the yoke ſhall periſh from off your ſhoulders.

28 He is come to Aiath; he hath paſſed to Migron;
At Michmas he will depoſit his baggage.

29 They

29 They have paſſed the ſtrait; Geba is their lodging
for the night:
Ramah is frightened; Gibeah of Saul fleeth.
30 Cry aloud with thy voice, O daughter of Gallim;
Hearken unto her, O Laiſh; anſwer her, O Ana-
thoth.
31 Madmena is gone away; the inhabitants of Ge-
bim flee amain.
32 Yet this day ſhall he abide in Nob:
He ſhall ſhake his hand againſt the mount of the
daughter of Sion;
Againſt the hill of Jeruſalem.
33 Behold JEHOVAH, the Lord of Hoſts,
Shall lop the flouriſhing branch with a dreadful
craſh;
And the high of ſtature ſhall be cut down,
And the lofty ſhall be brought low:
34 And he ſhall hew the thickets of the foreſt with
iron,
And Lebanon ſhall fall by a mighty hand.

CHAP. XI. 1 BUT there ſhall ſpring forth a rod from the
trunk of Jeſſe;
And a cion from his roots ſhall become fruitful.
2 And the ſpirit of JEHOVAH ſhall reſt upon him;
The ſpirit of wiſdom, and underſtanding;
The ſpirit of counſel, and ſtrength;
The ſpirit of the knowledge, and the fear of JE-
HOVAH.

3 And he ſhall be of quick diſcernment in the fear
of JEHOVAH:
So that not according to the ſight of his eyes
ſhall he judge;
Nor according to the hearing of his ears ſhall he
reprove.
4 But with righteouſneſs ſhall he judge the poor,
And with equity ſhall he work conviction in the
meek of the earth.
And he ſhall ſmite the earth with the blaſt of his
mouth,
And with the breath of his lips he ſhall ſlay the
wicked one.
5 And righteouſneſs ſhall be the girdle of his loins;
And faithfulneſs the cincture of his reins.
6 Then ſhall the wolf take up his abode with the
lamb;
And the leopard ſhall lie down with the kid:
And the calf, and the young lion, and the fat-
ling ſhall come together;
And a little child ſhall lead them.
7 And the heifer and the ſhe-bear ſhall feed toge-
ther;
Together ſhall their young ones lie down;
And the lion ſhall eat ſtraw like the ox.
8 And the ſuckling ſhall play upon the hole of the
aſpic;
And upon the den of the baſiliſk ſhall the new-
weaned child lay his hand.

9 They

9 They ſhall not hurt, nor deſtroy, in all my holy
mountain;
For the earth ſhall be full of the knowlege of JEHOVAH,
As the waters that cover the depths of the ſea.
10 And it ſhall come to paſs in that day,
The root of Jeſſe, which ſtandeth for an enſign
to the peoples,
Unto him ſhall the nations repair,
And his reſting-place ſhall be glorious.
11 And it ſhall come to paſs in that day,
JEHOVAH ſhall again the ſecond time put forth
his hand,
To recover the remnant of his people;
That remaineth, from Aſſyria, and from Egypt;
And from Pathros, and from Cuſh, and from
Elam;
And from Shinear, and from Hamath, and from
the weſtern regions.
12 And he ſhall lift up a ſignal to the nations;
And he ſhall gather the outcaſts of Iſrael,
And the diſperſed of Judah ſhall he collect,
From the four extremities of the earth.
13 And the jealouſy of Ephraim ſhall ceaſe;
And the enmity of Judah ſhall be no more:
Ephraim ſhall not be jealous of Judah;
And Judah ſhall not be at enmity with Ephraim.
14 But they ſhall invade the borders of the Philiſ-
tines weſtward:

Together ſhall they ſpoil the children of the eaſt:
On Edom and Moab they ſhall lay their hand;
And the ſons of Ammon ſhall obey them.
15 And JEHOVAH ſhall ſmite with a drought the
tongue of the Egyptian ſea;
And he ſhall ſhake his hand over the River with
his vehement wind;
And he ſhall ſtrike it into ſeven ſtreams,
And make them paſs over it dry-ſhod.
16 And there ſhall be a high-way for the remnant of
his people;
Which ſhall remain from Aſſyria:
As it was unto Iſrael,
In the day when he came up from the land of
Egypt.

CHAP. XII.

1 AND in that day thou ſhalt ſay:
I will give thanks unto thee, O JEHOVAH; for
though thou haſt been angry with me,
Thine anger is turned away, and thou haſt com-
forted me.
2 Behold, God is my ſalvation;
I will truſt, and will not be afraid:
For my ſtrength, and my ſong, is JEHOVAH;
And he is become unto me ſalvation.
3 And when ye ſhall draw waters with joy from the
4 fountains of ſalvation; in that day ye ſhall ſay:
Give ye thanks to JEHOVAH; call upon his
name;

Make

Make known among the peoples his mighty deeds:
Record ye, how highly his name is exalted.
5 Sing ye JEHOVAH; for he hath wrought a ſtupendous work:
This is made manifeſt in all the earth.
6 Cry aloud, and ſhout for joy, O inhabitreſs of Sion;
For great in the midſt of thee is the Holy One of Iſrael.

CHAP. XIII.

1 THE ORACLE CONCERNING BABYLON, WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOTS.

2 UPON a lofy mountain erect the ſtandard;
Exalt the voice; beckon with the hand;
That they may enter the gates of princes.
3 I have given a charge to mine enrolled warriors;
I have even called my ſtrong ones to execute my wrath;
Thoſe that exult in my greatneſs.
4 A ſound of a multitude in the mountains, as of a great people;
A ſound of the tumult of kingdoms, of nations gathered together!

JE-

JEHOVAH, God of Hoſts, muſtereth the hoſt for the battle.

5 They come from a diſtant land, from the end of the heavens;
JEHOVAH, and the inſtruments of his wrath, to deſtroy the whole land.

6 Howl ye, for the day of JEHOVAH is at hand:
As a deſtruction from the Almighty ſhall it come.

7 Therefore ſhall all hands be ſlackened;
And every heart of mortal ſhall melt; and they ſhall be terrified:

8 Torments and pangs ſhall ſeize them;
As a woman in travail, they ſhall be pained:
They ſhall look one upon another with aſtoniſhment:
Their countenances ſhall be like flames of fire.

9 Behold, the day of JEHOVAH cometh, inexorable;
Even indignation, and burning wrath:
To make the land a deſolation;
And her ſinners he ſhall deſtroy from out of her.

10 Yea the ſtars of heaven, and the conſtellations thereof,
Shall not ſend forth their light:
The ſun is darkened at his going forth,
And the moon ſhall not cauſe her light to ſhine.

11 And I will viſit the world for its evil,
And the wicked for their iniquity:
And I will put an end to the arrogance of the proud;

And

And I will bring down the haughtineſs of the terrible.

12 I will make a mortal more precious than fine gold;
Yea a man, than the rich ore of Ophir.

13 Wherefore I will make the heavens tremble:
And the earth ſhall be ſhaken out of her place:
In the indignation of JEHOVAH God of Hoſts;
And in the day of his burning anger.

14 And the remnant ſhall be, as a roe chaſed;
And as ſheep, when there is none to gather them together;
They ſhall look, every one towards his own people;
And they ſhall flee, every one to his own land.

15 Every one, that is overtaken, ſhall be thruſt through:
And all that are collected in a body ſhall fall by the ſword.

16 And their infants ſhall be daſhed before their eyes:
Their houſes ſhall be plundered, and their wives raviſhed.

17 Behold, I raiſe up againſt them the Medes;
Who ſhall hold ſilver of no account;
And as for gold, they ſhall not delight in it.

18 Their bows ſhall daſh the young men;
And on the fruit of the womb they ſhall have no mercy:

Their eye ſhall have no pity even on the children.

19 And Babylon ſhall become, ſhe that was the beauty of kingdoms,
The glory of the pride of the Chaldeans,
As the overthrow of Sodom and Gomorrah by the hand of God.

20 It ſhall not be inhabited for ever;
Nor ſhall it be dwelt in from generation to generation:
Neither ſhall the Arabian pitch his tent there:
Neither ſhall the ſhepherds make their folds there.

21 But there ſhall the wild beaſts of the deſerts lodge;
And howling monſters ſhall fill their houſes:
And there ſhall the daughters of the oſtrich dwell;
And there ſhall the ſatyrs hold their revels.

22 And wolves ſhall howl to one another in their palaces;
And dragons in their voluptuous pavilions.
And her time is near to come;
And her days ſhall not be prolonged.

CHAP. XIV.

1 FOR JEHOVAH will have compaſſion on Jacob,
And will yet chooſe Iſrael.
And he ſhall give them reſt upon their own land:
And the ſtranger ſhall be joined unto them,
And ſhall cleave unto the houſe of Jacob.
2 And the nations ſhall take them, and bring them into their own place;
And the houſe of Iſrael ſhall poſſeſs them in the land of JEHOVAH,
As ſervants, and as handmaids:
And they ſhall take them captive, whoſe captives they were;
And they ſhall rule over their oppreſſors.
3 And it ſhall come to paſs in that day, that JEHOVAH ſhall give thee reſt from thine affliction, and from thy diſquiet, and from the hard ſervi-
4 tude, which was laid upon thee: and thou ſhalt pronounce this parable upon the king of Babylon; and ſhalt ſay:

HOW hath the oppreſſor ceaſed! the exactreſs of gold ceaſed!
5 JEHOVAH hath broken the ſtaff of the wicked, the ſceptre of the rulers.
6 He that ſmote the peoples in wrath, with a ſtroke unremitted;
He that ruled the nations in anger, is perſecuted, and none hindereth.

7 The

7 The whole earth is at reſt, is quiet; they burſt forth into a joyful ſhout:
8 Even the fir-trees rejoice over thee, the cedars of Libanus:
Since thou art fallen, no feller hath come up againſt us.
9 Hades from beneath is moved becauſe of thee, to meet thee at thy coming:
He rouſeth for thee the mighty dead, all the great chiefs of the earth;
He maketh to riſe up from their thrones, all the kings of the nations.
10 All of them ſhall accoſt thee, and ſhall ſay unto thee:
Art thou, even thou too, become weak as we? art thou made like unto us?
11 Is then thy pride brought down to the grave; the ſound of thy ſprightly inſtruments?
Is the vermin become thy couch, and the earth-worm thy covering?
12 How art thou fallen from heaven, O Lucifer, ſon of the Morning!
Art cut down to the earth, thou that didſt ſubdue the nations!
13 Yet thou didſt ſay in thy heart: I will aſcend the heavens;
Above the ſtars of God I will exalt my throne;
And I will ſit upon the mount of the divine preſence, on the ſides of the north:
14 I will aſcend above the highths of the clouds; I will be like the moſt High.

15 But

15 But thou ſhalt be brought down to the grave, to
the ſides of the pit.
16 Thoſe that ſee thee ſhall look attentively at
thee; they ſhall well conſider thee:
Is this the man, that made the earth to tremble;
that ſhook the kingdoms?
17 That made the world like a deſert; that deſtroyed
the cities?
That never diſmiſſed his captives to their own
home?
18 All the kings of the nations, all of them,
Lie down in glory, each in his own ſepulchre:
19 But thou art caſt out of the grave, as the tree
abominated;
Cloathed with the ſlain, with the pierced by the
ſword,
With them that go down to the ſtones of the
pit; as a trodden carcaſe.
20 Thou ſhalt not be joined unto them in burial;
Becauſe thou haſt deſtroyed thy country, thou
haſt ſlain thy people:
The ſeed of evil doers ſhall never be renowned.
21 Prepare ye ſlaughter for his children, for the
iniquity of their fathers;
Leſt they riſe, and poſſeſs the earth; and fill
the face of the world with cities.
22 For I will ariſe againſt them, ſaith JEHOVAH
God of Hoſts:
And I will cut off from Babylon the name, and
the remnant;
And the ſon, and the ſon's ſon, ſaith JEHOVAH.
23 And

23 And I will make it an inheritance for the porcupine, and pools of water;
And I will plunge it in the miry gulph of deſtruction, ſaith JEHOVAH God of Hoſts.
24 JEHOVAH God of Hoſts hath ſworn, ſaying:
Surely as I have deviſed, ſo ſhall it be;
And as I have purpoſed, that thing ſhall ſtand:
25 To cruſh the Aſſyrian in my land, and to trample him on my mountains.
Then ſhall his yoke depart from off them;
And his burthen ſhall be removed from off their ſhoulder.
26 This is the decree, which is determined on the whole earth;
And this the hand, which is ſtretched out over all the nations:
27 For JEHOVAH God of Hoſts hath decreed; and who ſhall diſannul it?
And it is his hand, that is ſtretched out; and who ſhall turn it back?

28 IN THE YEAR, IN WHICH AHAZ THE KING DIED, THIS ORACLE WAS DELIVERED.

29 REJOICE not, O Philiſtia, with one conſent,
Becauſe the rod, that ſmote thee, is broken:

For from the root of the ſerpent ſhall come forth
a baſiliſk;
And his fruit ſhall be a flying fiery ſerpent.
30 For the poor ſhall feed on my choice firſt-fruits;
And the needy ſhall lie down in ſecurity:
But he will kill thy root with drought;
And thy remnant he will ſlay.
31 Howl, O gate; cry out, O city!
O Philiſtia, thou art altogether ſunk in conſter-
nation!
For from the north cometh a ſmoke;
And there ſhall not be a ſtraggler among his le-
vies.
32 And what anſwer ſhall be given to the ambaſſa-
dors of the nations?
That JEHOVAH hath laid the foundation of Sion;
And the poor of his people ſhall take refuge in
her.

CHAP. XV. 1 THE ORACLE CONCERNING MOAB.

BECAUSE in the night Ar is deſtroyed,
Moab is undone!
Becauſe in the night Kir is deſtroyed, Moab is
undone!
2 He goeth up to Beth-Dibon, to the high-places
to weep:

Over Nebo, and over Medeba, ſhall Moab howl:
On every head there is baldneſs; every beard is ſhorn.
3 In her ſtreets they gird themſelves with ſackcloth:
On her houſe tops, and to her open places,
Every one howleth, deſcendeth with weeping.
4 And Heſhbon and Eleale cry out aloud;
Unto Jahats is their voice heard:
Yea the very loins of Moab cry out;
Her life is grievous unto her.
5 The heart of Moab crieth within her;
To Tſoar [ſhe crieth out] like the lowing of a young heifer:
Yea the aſcent of Luhith with weeping ſhall they aſcend;
Yea in the way of Horonaim they raiſe a cry of deſtruction.
6 For the waters of Nimrim ſhall become deſolate:
For the paſture is withered, the tender plant faileth, the green herb is no more.
7 Wherefore the riches, which they have gained, ſhall periſh;
And what they have depoſited, to the valley of willows ſhall be carried away.
8 For the cry encompaſſeth the border of Moab:
To Eglaim reacheth her moan; and to Beer-Elim her howling.
9 Yea the waters of Dimon are full of blood:
Yet will I bring more evils upon Dimon;

Upon

Upon the eſcaped of Moab and Ariel, and the remnant of Admah.

CHAP. XVI.

1 I will ſend forth the ſon of the ruler of the land,
From Selah of the deſert to the mount of the daughter of Sion.
2 And as wandering birds, driven from the neſt,
So ſhall be the daughters of Moab at the fords of Arnon.
3 Impart counſel; interpoſe with equity;
Make thy ſhadow as the night in the midſt of noon-day.
Hide the outcaſts; diſcover not the fugitive.
4 Let the outcaſts of Moab ſojourn with thee, [O Sion;]
Be thou to them a covert from the deſtroyer.
For the oppreſſor is no more, the deſtroyer ceaſeth;
He that trampled you under foot is periſhed from the land.
5 And the throne ſhall be eſtabliſhed in mercy,
And in truth ſhall One ſit thereon;
In the tabernacle of David a judge;
Carefully ſearching out the right, and diſpatching juſtice.
6 We have heard the pride of Moab; he is very proud;
His haughtineſs, and his pride, and his anger: vain are his lies.
7 Therefore ſhall Moab lament aloud;

For the whole people of Moab ſhall he lament;
For the men of Kirhares ſhall ye make a moan.
8 For the fields of Heſhbon are put to ſhame;
The vine of Sibmah languiſheth,
Whoſe generous ſhoots overpowered the mighty
Lords of the nations;
They reached unto Jazer; they ſtrayed to the
deſert;
Her branches extended themſelves, they paſſed
over the ſea.
9 Wherefore I will weep, as with the weeping of
Jazer, for the vine of Sibmah;
I will water thee with my tears, O Heſhbon and
Elealeh!
For upon thy ſummer fruits, and upon thy vin-
tage, the deſtroyer hath fallen.
10 And joy and gladneſs is taken away from the
fruitful field;
And in the vineyards they ſhall not ſing, they
ſhall not ſhout:
In the vats the treader ſhall not tread out the
wine;
An end is put to the ſhouting.
11 Wherefore my bowels for Moab like a harp ſhall
ſound;
And mine entrails for Kirhares.
12 And it ſhall be, when Moab ſhall ſee,
That he hath wearied himſelf out on the high
place,
That he ſhall enter his ſanctuary,

To

To intercede: but he ſhall not prevail.
13 This is the word, which JEHOVAH ſpake concerning
14 Moab long ago; but now JEHOVAH hath ſpoken, ſaying:
After three years, as the years of an hireling,
The glory of Moab ſhall be debaſed, in all his great multitude;
And the remnant ſhall be few, ſmall, and without ſtrength.

CHAP. XVII.

1 THE ORACLE CONCERNING DAMASCUS.

BEHOLD Damaſcus is removed, ſo as to be no more a city:
It ſhall even become a ruinous heap.
2 The cities are deſerted for ever:
They ſhall be given up to the flocks,
And they ſhall lie down, and none ſhall ſcare them away.
3 And the fortreſs ſhall ceaſe from Ephraim,
And the kingdom from Damaſcus:
And the pride of Syria ſhall be as the glory of the ſons of Iſrael;
Saith JEHOVAH the God of Hoſts.
4 And it ſhall come to paſs in that day,
The glory of Jacob ſhall be diminiſhed,

And the fatneſs of his fleſh ſhall become lean.
5 And it ſhall be, as when one gathereth the ſtanding harveſt,
And his arm reapeth the ears of corn:
Or as when one gleaneth ears in the valley of Rephaim.
6 A gleaning ſhall be left in it, as in the ſhaking of the olive tree;
Two or three berries on the top of the uppermoſt bough;
Four or five on the ſtraggling fruitful branches:
Saith JEHOVAH the God of Iſrael.
7 In that day ſhall a man regard his maker,
And toward the Holy One of Iſrael ſhall his eyes look:
8 And he ſhall not regard the altars dedicated to the work of his hands;
And what his fingers have made, he ſhall not reſpect;
Nor the groves, nor the ſolar ſtatues.
9 In that day ſhall his ſtrongly fenced cities become
Like the deſertion of the Hivites and the Amorites,
When they deſerted the land before the face of the ſons of Iſrael;
And the land ſhall become a deſolation.
10 Becauſe thou haſt forgotten the God of thy ſalvation,

And

And haſt not remembered the rock of thy ſtrength;
Therefore, when thou ſhalt have planted pleaſant plants,
And ſhalt have ſet ſhoots from a foreign ſoil;
11 In the day when thou ſhalt have made thy plants to grow,
And in the morning, when thou ſhalt have made thy ſhoots to ſpring forth;
Even in the day of poſſeſſion ſhall the harveſt be taken away.
And there ſhall be ſorrow without hope.

12 WO to the multitude of the numerous peoples,
Who make a ſound like the ſound of the ſeas:
And to the roaring of the nations,
Who make a roaring like the roaring of mighty waters.
13 Like the roaring of mighty waters do the nations roar;
But He ſhall rebuke them, and they ſhall flee far away;
And they ſhall be driven like the chaff of the hills before the wind,
And like the goſſimer before the whirlwind.
14 At the ſeaſon of evening, behold terror!
Before the morning, and he is no more!

This is the portion of thoſe that ſpoil us;
And the lot of thoſe that plunder us.

CHAP. XVIII.

1 HO! to the land of the winged cymbal,
Which borders on the rivers of Cuſh;
2 Which ſendeth ambaſſadors on the ſea;
And in veſſels of papyrus on the face of the waters.
Go, ye ſwift meſſengers,
To a nation ſtretched out in length and ſmoothed;
To a people terrible from the firſt, and hitherto;
A nation meted out by line, and trodden down;
Whoſe land the rivers have nouriſhed.
3 Yea, all ye that inhabit the world, and that dwell on the earth,
When the ſtandard is lifted up on the mountains, behold!
And when the trumpet is ſounded, hear!
4 For thus hath JEHOVAH ſaid unto me:
I will ſit ſtill, and regard my fixed habitation;
Like the clear heat after rain,
Like the dewy cloud in the day of harveſt.
5 Surely before the vintage, when the bud is perfect;
And the bloſſom is become a ſwelling grape;
He ſhall cut off the ſhoots with pruning hooks,
And the branches he ſhall take away, he ſhall cut down.

6 They

6 They ſhall be left together to the rapacious bird
of the mountains;
And to the wild beaſts of the earth:
And the rapacious bird ſhall ſummer upon it;
And every wild beaſt of the earth ſhall winter
upon it.
7 At that time ſhall a gift be brought to JEHOVAH
the God of Hoſts,
From a people ſtretched out in length, and
ſmoothed;
And from a people terrible from the firſt, and
hitherto;
A nation meted out by line, and trodden down,
Whoſe land the rivers have nouriſhed;
To the place of the name of JEHOVAH God of
Hoſts, to mount Sion.

CHAP. XIX. 1 THE ORACLE CONCERNING EGYPT.

BEHOLD, JEHOVAH rideth
On a ſwift cloud, and cometh to Egypt!
And the idols of Egypt ſhall be moved at his
preſence;
And the heart of Egypt ſhall melt in the midſt
of her.
2 And I will excite Egyptians againſt Egyptians,
And

And they ſhall fight, every man againſt his brother, and every man againſt his neighbour:
City againſt city, kingdom againſt kingdom.
3 And the ſpirit of Egypt ſhall fail in the midſt of her;
And I will ſwallow up her counſel:
And they ſhall ſeek to the idols, and to the ſorcerers,
And to the necromancers, and to the wizards.
4 And I will give up Egypt bound into the hands of cruel lords,
And a fierce king ſhall rule over them:
Saith the Lord JEHOVAH God of Hoſts.
5 Then ſhall the waters fail from the ſea,
And the river ſhall be waſted and dried up.
6 And the ſtreams ſhall become putrid;
The canals of Egypt ſhall be emptied and dried up.
The reed and the lotus ſhall wither:
7 The meadow by the canal, even at the mouth of the canal,
And all that is ſown by the canal,
Shall wither, be blaſted, and be no more.
8 And the fiſhers ſhall mourn, and lament;
All thoſe that caſt the hook in the river,
And thoſe, that ſpread nets on the face of the waters, ſhall languiſh.
9 And they that work the fine flax ſhall be confounded,
And they that weave net-work,

10 And

10 And her ſtores ſhall be broken up;
Even of all that make a gain of pools for fiſh.
11 Surely, the princes of Zoan are fools;
The wiſe counſellors of Pharaoh have counſelled a brutiſh counſel.
How will ye boaſt unto Pharaoh;
I am the ſon of the wiſe, the ſon of antient kings?
12 Where are they; where, thy wiſe men? let them come;
And let them tell thee now, and let them declare,
What JEHOVAH God of Hoſts hath determined againſt Egypt.
13 The princes of Zoan are become fools, the princes of Noph are deceived;
They have cauſed Egypt to err, even the chief pillars of her tribes.
14 JEHOVAH hath mingled in the midſt of them a ſpirit of giddineſs;
And they have cauſed Egypt to err in all her works,
As a drunkard ſtaggereth in his vomit:
15 Nor ſhall there be any work in Egypt,
Which the head or tail, the branch or ruſh, may perform.
16 In that day the Egyptians ſhall be as women:
And they ſhall tremble and fear,
At the ſhaking of the hand of JEHOVAH God of Hoſts,
Which He ſhall ſhake over them.

17 And

17 And the land of Judah ſhall become a terror to the Egyptians:
If any one mention it unto them, they ſhall fear;
Becauſe of the counſel of JEHOVAH God of Hoſts,
Which he hath counſelled againſt them.
18 In that day there ſhall be five cities in the land of Egypt,
Speaking the language of Canaan,
And ſwearing unto JEHOVAH God of Hoſts:
One of them ſhall be called the City of the Sun.
19 In that day, there ſhall be an altar to JEHOVAH,
In the midſt of the land of Egypt;
And a pillar by the border thereof to JEHOVAH:
20 And it ſhall be for a ſign, and for a witneſs,
To JEHOVAH God of Hoſts in the land of Egypt:
That, when they cried unto JEHOVAH becauſe of oppreſſors,
He ſent unto them a ſaviour, and a vindicator,
and he deliyered them.
21 And JEHOVAH ſhall be known to Egypt,
And the Egyptians ſhall know JEHOVAH in that day;
And they ſhall ſerve him with ſacrifice and oblation,
And they ſhall vow a vow unto JEHOVAH, and ſhall perform it.
22 And JEHOVAH ſhall ſmite Egypt, ſmiting and healing her;

And

And they ſhall turn unto JEHOVAH, and he will be intreated by them, and will heal them.

23 In that day, there ſhall be a high way from Egypt to Aſſyria;
And the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria:
And the Egyptian ſhall worſhip with the Aſſyrian.

24 In that day, Iſrael ſhall be reckoned a third,
Together with Egypt and Aſſyria;
A bleſſing in the midſt of the earth:

25 Whom JEHOVAH God of Hoſts hath bleſſed, ſaying,
Bleſſed be my people, Egypt;
And Aſſyria, the work of my hands;
And Iſrael, mine inheritance.

CHAP. XX.

1 IN the year, that Tharthan marched to Aſhdod; whither he was ſent by Sargon king of Aſſyria; (and he fought againſt Aſhdod, and took
2 it:) at that time JEHOVAH ſpake by Iſaiah, the ſon of Amots, ſaying:
Go, looſe the ſackcloth from off thy loins;
And put off thy ſhoes from thy feet.
3 And he did ſo, walking naked and barefoot. And JEHOVAH ſaid:
As my ſervant Iſaiah hath walked naked and barefoot;

A ſign

A ſign and a prodigy of three years,
Upon Egypt and upon Cuſh:
4 So ſhall the king of Aſſyria lead
The captives of Egypt, and the exiles of Cuſh,
The young and the old, naked and barefoot;
With their hind-parts diſcovered, to the ſhame of the Egyptians.
5 And they [of Aſhdod] ſhall be terrified, and aſhamed of Cuſh in whom they truſted,
And of Egypt, in whom they gloried.
6 And the inhabitant of this country ſhall ſay, in that day:
Behold, ſuch is the object of our truſt,
To whom we fled for ſuccour,
That we might be delivered from the king of Aſſyria!
How then ſhall We eſcape?

CHAP. XXI.

1 THE ORACLE CONCERNING THE DESERT OF THE SEA.

LIKE the ſouthern tempeſts violently ruſhing along,
From the deſert he cometh, from the terrible country.
2 A dreadful viſion! it is revealed unto me:

The

The plunderer is plundered, and the deſtroyer is deſtroyed!
Go up, O Elam; form the ſiege, O Media!
I have put an end to all her vexations.
3 Therefore are my loins filled with pain:
Anguiſh hath ſeiſed me, as the anguiſh of a woman in travail.
I am convulſed, ſo that I cannot hear; I am aſtoniſhed, ſo that I cannot ſee.
4 My heart is bewildered; terrors have ſcared me:
The evening, for which I longed, hath he turned into horror.
5 The table is prepared, the watch is ſet; they eat, they drink:
Riſe, O ye princes; anoint the ſhield.
6 For thus hath the Lord ſaid unto me:
Go, ſet a watchman on his ſtation;
Whatever he ſhall ſee let him report unto thee.
7 And he ſaw a chariot with two riders;
A rider on an aſs, a rider on a camel.
And he obſerved diligently with extreme diligence.
8 And he that looked out on the watch cried aloud;
O my Lord, I keep my ſtation all the day long;
And on my ward have I continued every night.
9 And behold, here cometh a man, one of the two riders:
And he anſwereth, and ſayeth, Babylon is fallen, is fallen;
And all the graven idols of her gods are broken to the ground.

10 O my threſhing, and the corn of my floor!
What I have heard from JEHOVAH God of Hoſts,
the God of Iſrael,
That I have declared unto you.

11 THE ORACLE CONCERNING DUMAH.

A VOICE crieth unto me from Seir:
Watchman, what from the night?
Watchman, what from the night?
12 The watchman replieth:
The morning cometh, and alſo the night.
If ye will inquire, inquire ye: come again.

13 THE ORACLE CONCERNING ARABIA.

IN the foreſt, at even, ſhall ye lodge,
O ye caravans of Dedan!
14 To meet the thirſty bring ye forth water,
O inhabitants of the ſouthern country;
With bread prevent the fugitive.
15 For from the face of the ſword they ſhall flee:
From the face of the drawn ſword;
And from the face of the bended bow;

And from the face of the grievous war.
16 For thus hath the Lord ſaid unto me:
Within yet a year, as the years of an hireling,
Shall all the glory of Kedar be conſumed:
17 And the remainder of the number of the mighty bow-men,
Of the ſons of Kedar, ſhall be diminiſhed:
For JEHOVAH the God of Iſrael hath ſpoken it.

CHAP. XXII.

1 THE ORACLE CONCERNING THE VALLEY OF VISION.

WHAT ailetn thee now, that all thine inhabitants are gone up to the houſe-tops?
2 O thou, that waſt full of noiſe,
A tumultuous city, a joyous city!
Thy ſlain were not ſlain by the ſword,
Neither did they die in battle.
3 All thy leaders are gone off together; they are fled from the bow;
All that were found in thee are fled together, they are gone far away.
4 Wherefore I ſaid: Turn away from me; I will weep bitterly:
Strive not to comfort me for the deſolation of the daughter of my people.

5 For it is a day of trouble, and of treading down,
and of perplexity;
The day of the Lord JEHOVAH God of Hoſts in
the valley of viſion:
Breaking down the wall, and crying to the moun-
tain.
6 And Elam beareth the quiver;
With chariots cometh the Syrian, and with
horſemen;
And Kir uncovereth the ſhield.
7 And thy choiceſt valleys ſhall be filled with cha-
riots;
And the horſemen ſhall ſet themſelves in array
againſt the gate.
8 And the barrier of Judah ſhall be laid open:
Then thou ſhalt look towards the arſenal of the
houſe of the foreſt.
9 And the breaches of the city of David, ye ſhall
ſee that they are many;
And ye ſhall collect the waters of the lower pool;
10 And the houſes of Jeruſalem ye ſhall number;
And ye ſhall break down the houſes to fortify the
rampart:
11 And ye ſhall make a lake between the two walls,
To receive the waters of the old pool.
But ye look not to him, that hath diſpoſed this:
And him, that formed it of old, ye regard not.
12 And the Lord JEHOVAH God of Hoſts called in
that day,
To weeping, and to lamentation;

And

And to baldneſs, and to girding with ſackcloth:
13 But, behold, joy and gladneſs,
Slaying of oxen, and killing of ſheep;
Eating of fleſh, and drinking of wine:
Let us eat, and drink; for to-morrow we die.
14 And the voice of JEHOVAH God of Hoſts was revealed to mine ears:
Surely this your iniquity ſhall not be expiated, till ye die:
Saith the Lord JEHOVAH God of Hoſts.

15 THUS ſaith the Lord JEHOVAH God of Hoſts: Go, get thee to this treaſurer, unto Shebna, who is over the houſehold; and ſay unto him:
16 What haſt thou here? and whom haſt thou here?
That thou haſt hewn out here a ſepulchre for thyſelf?
O thou that heweſt out thy ſepulchre on high,
That graveſt in the rock an habitation for thyſelf!
17 Behold JEHOVAH will caſt thee out,
Caſting thee violently out, and will ſurely cover thee;
18 He will whirl thee round and round, and caſt thee away,

Like a ball [from a ſling,] into a wide country:
There ſhalt thou die; and there ſhall thy glorious chariots
Become the ſhame of the houſe of thy lord.
19 And I will drive thee from thy ſtation,
And from thy ſtate will I overthrow thee.
20 And in that day I will call my ſervant,
Even Eliakim the ſon of Hilkiah.
21 And I will clothe him with thy robe,
And with thy baldric will I ſtrengthen him:
And thy government will I commit to his hand;
And he ſhall be a father to the inhabitants of Jeruſalem,
And to the houſe of Judah:
22 And I will lay the key of the houſe of David upon his ſhoulder;
And he ſhall open, and none ſhall ſhut;
And he ſhall ſhut, and none ſhall open.
23 And I will faſten him as a nail in a ſure place;
And he ſhall become a glorious ſeat for his father's houſe.
24 And they ſhall hang upon him all the glory of his father's houſe,
The offſpring of high and of low degree;
Every ſmall veſſel; from every ſort of goblets,
To every ſort of meaner veſſels.
25 In that day, ſaith JEHOVAH God of Hoſts,

The

The nail once faſtened in a ſure place ſhall be moved;
And it ſhall be hewn down, and it ſhall fall;
And the burthen, which was upon it, ſhall be cut off:
For JEHOVAH hath ſpoken it.

CHAP. XXIII.

1 THE ORACLE CONCERNING TYRE.

HOWL, O ye ſhips of Tarſhiſh!
For ſhe is utterly deſtroyed both within and without:
From the land of Chittim the tidings are brought unto them.
2 Be ſilent, O ye inhabitants of the ſea-coaſt:
The merchants of Sidon, they that paſs over the ſea, crowded thee.
3 And the ſeed of the Nile, growing from abundant waters;
The harveſt of the River, was her revenue:
And ſhe became the mart of the nations.
4 Be thou aſhamed, O Sidon; for the ſea hath ſpoken,
Even the mighty fortreſs of the ſea, ſaying:
I am, as if I had not travailed, nor brought forth children;

As if I had not nouriſhed youths, nor educated virgins.

5 When the tidings ſhall reach Egypt,
They ſhall be ſeiſed with anguiſh at the tidings of Tyre.

6 Paſs ye over to Tarſhiſh; howl, O ye inhabitants of the ſea-coaſt!

7 Is this your triumphant city; whoſe antiquity is of the earlieſt date?
Her own feet bear her far away to ſojourn.

8 Who hath purpoſed this againſt Tyre, who diſpenſed crowns;
Whoſe merchants were princes; whoſe traders were nobles of the land?

9 JEHOVAH God of Hoſts hath counſelled it;
To ſtain the pride of all beauty;
To make contemptible all the nobles of the earth.

10 Overflow thy land, like a river,
O daughter of Tarſhiſh; the mound [that kept in thy waters,] is no more.

11 He hath ſtretched his hand over the ſea; he hath ſhaken the kingdoms:
JEHOVAH hath iſſued a command concerning Canaan, that they ſhould deſtroy her ſtrong places.

12 And he hath ſaid: Thou ſhalt triumph no more,
O thou defloured virgin, the daughter of Sidon!
To Chittim ariſe, paſs over; even there thou ſhalt have no reſt.

13 Be-

13 Behold the land of the Chaldeans;
This people was of no account:
(The Aſſyrian founded it for the inhabitants of the deſert;
They raiſed the watch-towers, they ſet up the palaces, thereof:)
This people hath reduced her to a ruin.
14 Howl, O ye ſhips of Tarſhiſh; for your ſtrong hold is deſtroyed.
15 And it ſhall come to paſs in that day;
That Tyre ſhall be forgotten ſeventy years,
According to the days of one king:
At the end of ſeventy years,
Tyre ſhall ſing, as the harlot ſingeth.
16 Take the lyre, go about the city, O harlot long forgotten;
Strike the lyre artfully; multiply the ſong; that thou mayeſt again be remembered.
17 And at the end of ſeventy years,
JEHOVAH will take account of Tyre:
And ſhe ſhall return to her gainful practice;
And ſhe ſhall play the harlot with all the kingdoms of the world,
That are upon the face of the earth.
18 But her traffic, and her gain, ſhall be holy to JEHOVAH:
It ſhall not be treaſured, nor ſhall it be kept in ſtore;
For her traffic ſhall be for them, that dwell before JEHOVAH,
For food ſufficient, and for durable clothing.

CHAP. XXIV.

1 BEHOLD, JEHOVAH emptieth the land and maketh it waſte;
He even turneth it upſide down, and ſcattereth abroad the inhabitants.
2 And it ſhall be, as with the people, ſo with the prieſt;
As with the ſervant, ſo with his maſter;
As with the handmaid, ſo with her miſtreſs;
As with the buyer, ſo with the ſeller;
As with the uſurer, ſo with the giver of uſury.
As with the borrower, ſo with the lender;
3 The land ſhall be utterly emptied, and utterly ſpoiled;
For JEHOVAH hath ſpoken this word.
4 The land mourneth, it withereth;
The world languiſheth, it withereth;
The lofty people of the land do languiſh.
5 The land is even polluted under her inhabitants;
For they have tranſgreſſed the law, they have changed the decree;
They have broken the everlaſting covenant.
6 Therefore hath a curſe devoured the land;
Becauſe they are guilty, that dwell in her.
Therefore are the inhabitants of the land deſtroyed;
And few are the mortals, that are left in her.
7 The new wine mourneth; the vine languiſheth;
All, that were glad of heart, ſigh.

8 The

8 The joyful ſound of the tabour ceaſeth;
The noiſe of exultation is no more;
The joyful ſound of the harp ceaſeth:
9 With ſongs they ſhall no more drink wine;
The palm-wine ſhall be bitter to them that drink it.
10 The city is broken down; it is deſolate:
Every houſe is obſtructed, ſo that no one can enter.
11 There is a cry in the ſtreets for wine;
All gladneſs is paſſed away;
The joy of the whole land is baniſhed.
12 Deſolation is left in the city;
And with a great tumult the gate is battered down.
13 Yea thus ſhall it be in the very centre of the land, in the midſt of the people;
As the ſhaking of the olive; as the gleaning when the vintage is finiſhed.
14 But theſe ſhall lift up their voice, they ſhall ſing;
The waters ſhall reſound with the exaltation of JEHOVAH.
15 Wherefore in the diſtant coaſts, glorify ye JEHOVAH;
In the diſtant coaſts of the ſea, the name of JEHOVAH, the God of Iſrael.
16 From the uttermoſt part of the land, we have heard ſongs, Glory to the righteous!
But I ſaid, Alas, my wretchedneſs, my wretchedneſs!

Wo

Wo is me! the plunderers plunder;
Yea the plunderers ſtill continue their cruel depredations.

17 The terror, the pit, and the ſnare,
Are upon thee, O inhabitant of the land:
18 And it ſhall be, that whoſo fleeth from the terror,
He ſhall fall into the pit;
And whoſo eſcapeth from the pit,
He ſhall be taken in the ſnare:
For the flood-gates from on high are opened;
And the foundations of the earth tremble.
19 The land is grievouſly ſhaken;
The land is utterly ſhattered to pieces;
The land is violently moved out of her place;
20 The land reeleth to and fro like a drunkard;
And moveth this way and that, like a lodge for a night:
For her iniquity lieth heavy upon her;
And ſhe ſhall fall, and riſe no more.
21 And it ſhall come to paſs in that day,
JEHOVAH ſhall ſummon on high the hoſt that is on high;
And on earth the kings of the earth:
22 And they ſhall be gathered together, as in a bundle, for the pit;
And ſhall be cloſely impriſoned in the priſon:
And after many days, account ſhall be taken of them.
23 And the moon ſhall be confounded, and the ſun ſhall be aſhamed;
For JEHOVAH God of Hoſts ſhall reign,

On mount Sion, and in Jeruſalem;
And before his antients ſhall he be glorified.

CHAP. XXV.

1 O JEHOVAH, Thou art my God:
I will exalt thee; I will praiſe thy name:
For thou haſt effected wonderful things;
Counſels of old time, promiſes immutably true.
2 For thou haſt made the city an heap;
The ſtrongly fortified citadel a ruin:
The palace of the proud ones, that it ſhould be no more a city;
That it never ſhould be built up again.
3 Therefore ſhall the fierce people glorify thee;
The city of the formidable nations ſhall fear thee:
4 For thou haſt been a defence to the poor;
A defence to the needy in his diſtreſs:
A refuge from the ſtorm, a ſhadow from the heat;
When the blaſt of the formidable rages like a winter ſtorm.
5 As the heat in a parched land, the tumult of the proud ſhalt thou bring low;
As the heat by a thick cloud, the triumph of the formidable ſhall be humbled.
6 And JEHOVAH God of Hoſts ſhall make,
For all the peoples, in this mountain,
A feaſt of delicacies, a feaſt of old wines:

Of

Of delicacies exquiſitely rich, of old wines perfectly refined.

7 And on this mountain ſhall he deſtroy,
The covering, that covered the face of all the peoples;
And the vail, that was ſpread over all the nations.
8 He ſhall utterly deſtroy death for ever;
And the Lord JEHOVAH ſhall wipe away the tear from off all faces;
And the reproach of his people ſhall he remove from off the whole earth:
For JEHOVAH hath ſpoken it.
9 In that day ſhall they ſay:
Behold, this is our God;
We have truſted in him, and he hath ſaved us:
This is JEHOVAH; we have truſted in him;
We will rejoice, and triumph, in his ſalvation.
10 For the hand of JEHOVAH ſhall give reſt upon this mountain;
And Moab ſhall be threſhed in his place,
As the ſtraw is threſhed under the wheels of the car.
11 And he ſhall ſtretch out his hands in the midſt thereof,
As he, that ſinketh, ſtretcheth out his hands to ſwim:
But God ſhall bring down his pride with the ſudden gripe of his hands.
12 And the bulwark of thy high walls ſhall he lay low;

He ſhall bring them down to the ground; he ſhall lay them in the duſt.

CHAP. XXVI.

1 IN that day ſhall this ſong be ſung:
In the land of Judah we have a ſtrong city;
Salvation ſhall He eſtabliſh for walls and bulwarks.
2 Open ye the gates, and let the righteous nation enter;
3 Conſtant in the truth, ſtayed in mind:
Thou ſhalt preſerve them in perpetual peace,
Becauſe they have truſted in thee.
4 Truſt ye in JEHOVAH for ever;
For in JEHOVAH is never-failing protection.
5 For he hath humbled thoſe, that dwell on high;
The lofty city, he hath brought her down:
He hath brought her down to the ground:
He hath leveled her with the duſt.
6 The foot ſhall trample upon her;
The feet of the poor, the ſteps of the needy.
7 The way of the righteous is perfectly ſtraight;
Thou moſt exactly leveleſt the path of the righteous.
8 Even in the way of thy laws, O JEHOVAH,
We have placed our confidence in thy name;
And in the remembrance of thee is the deſire of our ſoul.
9 With my ſoul have I deſired thee in the night;
Yea,

Yea, with my inmoſt ſpirit in the morn have I ſought thee.
For when thy judgements are in the earth,
The inhabitants of the world learn righteouſneſs.
10 Though mercy be ſhewn to the wicked, yet will he not learn righteouſneſs.
In the very land of rectitude he will deal perverſely;
And will not regard the majeſty of JEHOVAH.
11 JEHOVAH, thy hand is lifted up, yet will they not ſee:
But they ſhall ſee, with confuſion, thy zeal for thy people;
Yea, the fire ſhall burn up thine adverſaries.
12 JEHOVAH, thou wilt ordain for us peace:
For even all our mighty deeds thou haſt performed for us.
13 O JEHOVAH, our God!
Other lords, excluſive of thee, have had dominion over us:
Thee only, and thy name, henceforth will we celebrate.
14 They are dead, they ſhall not live;
They are deceaſed tyrants, they ſhall not riſe.
Therefore haſt thou viſited, and deſtroyed them;
And all memorial of them thou haſt aboliſhed.
15 Thou haſt added to the nation, O JEHOVAH;
Thou haſt added to the nation; thou art glorified:

Thou

Thou haſt extended far all the borders of the land.

16 O JEHOVAH, in affliction have we ſought thee;
We have poured out humble ſupplication, when thy chaſtiſement was upon us.

17 As a woman, that hath conceived, when her delivery approacheth,
Is in anguiſh, cryeth out aloud, in her travail;
Thus have we been before thee, O JEHOVAH.

18 We have conceived; we have been in anguiſh; we have, as it were, brought forth wind:
Salvation is not wrought in the land;
Neither are the inhabitants of the world fallen.

19 Thy dead ſhall live; my deceaſed, they ſhall riſe:
Awake, and ſing, ye that dwell in the duſt!
For thy dew is as the dew of the dawn;
But the earth ſhall caſt forth, as an abortion, the deceaſed tyrants.

20 Come, O my people; retire into thy ſecret apartments;
And ſhut thy door after thee:
Hide thyſelf for a little while, for a moment;
Until the indignation ſhall have paſſed away.

21 For behold, JEHOVAH iſſueth forth from his place;
To puniſh for his iniquity the inhabitant of the earth:
And the earth ſhall diſcloſe the blood that is upon her;

And

And ſhall no longer cover her ſlain.

CHAP. XXVII. 1 In that day ſhall JEHOVAH puniſh with his ſword;
His well-tempered, and great, and ſtrong ſword;
Leviathan the rigid ſerpent,
And Leviathan the winding ſerpent:
And ſhall ſlay the monſter, that is in the ſea.

IN that day,
To the beloved Vineyard, ſing ye a reſponſive ſong.
3 J. It is I, JEHOVAH, that preſerve her:
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her.
4 V. I have no wall for my defence:
O that I had a fence of the thorn and brier!
J. Againſt them ſhould I march in battle,
I ſhould burn them up together.
5 Ah! let her rather take hold of my protection.
V. Let him make peace with me!
Peace let him make with me!
6 J. They that come from the root of Jacob ſhall flouriſh, Iſrael ſhall bud forth;
And they ſhall fill the face of the world with fruit.

7 Hath

7 Hath he ſmitten him, as he ſmiteth thoſe,
that ſmote him?
And like the ſlaughter of thoſe, that ſlew him,
is he ſlain?
8 In juſt meaſure, when thou inflicteſt the ſtroke,
wilt thou debate with her;
With due deliberation, even in the rough tem-
peſt, in the day of the eaſt wind.
9 Wherefore on this condition ſhall the iniquity of
Jacob be expiated;
And ſo ſhall he reap the whole benefit of the re-
moval of his ſin;
If he ſhall render all the ſtones of the altar,
Like the lime-ſtones ſcattered abroad;
And if the groves and the images riſe no more.
10 But the ſtrongly fortified city ſhall be deſolate;
An habitation forſaken, and deſerted as a wilder-
neſs.
There ſhall the bullock feed, and there ſhall he
lie down;
And he ſhall browſe on the tender ſhoots thereof.
11 When her boughs are withered, they ſhall be
broken;
Women ſhall come, and ſet them on a blaze.
Surely it is a people void of underſtanding;
Wherefore he, that made him, ſhall not have
pity on him;
And he, that formed him, ſhall ſhew him no fa-
vour.

12 And it ſhall come to paſs in that day,
JEHOVAH ſhall make a gathering of his fruit,
from the flood of the River,
To the ſtream of Egypt;
And ye ſhall be gleaned up,
One by one, O ye ſons of Iſrael.
13 And it ſhall come to paſs in that day;
The great trumpet ſhall be ſounded;
And thoſe ſhall come, who were periſhing in the land of Aſſyria;
And who were diſperſed in the land of Egypt:
And they ſhall bow themſelves down before JEHOVAH,
In the holy mountain, in Jeruſalem.

CHAP. XXVIII.

1 WO to the proud crown of the drunkards of Ephraim,
And to the fading flower of their glorious beauty!
To thoſe, that are at the head of the rich valley, that are ſtupified with wine!
2 Behold the mighty one, the exceedingly ſtrong one!
Like a ſtorm of hail, like a deſtructive tempeſt;
Like a rapid flood of mighty waters pouring down:
He ſhall daſh them to the ground with his hand.
3 They ſhall be trodden under foot,

The

The proud crowns of the drunkards of Ephraim.
4 And the fading flower of their glorious beauty,
Which is at the head of the rich valley,
Shall be as the early fruit before the ſummer;
Which whoſo ſeeth, he plucketh it immediately;
And it is no ſooner in his hand, than he ſwalloweth it.

5 In that day ſhall JEHOVAH God of Hoſts become a beauteous crown,
And a glorious diadem, to the remnant of his people:
6 And a ſpirit of judgement, to them that ſit in judgement;
And ſtrength to them, that repell the war to the gate [of the enemy.]
7 But even theſe have erred through wine, and through ſtrong drink they have reeled;
The prieſt and the prophet have erred through ſtrong drink:
They are overwhelmed with wine; they have reeled through ſtrong drink:
They have erred in viſion, they have ſtumbled in judgement.
8 For all their tables are full of vomit;
Of filthineſs, ſo that no place is free.

9 "Whom [ſay they] would he teach knowlege;
"and to whom would he impart inſtruction?

" To ſuch as are weaned from the milk, as are
" kept back from the breaſt?
10 " For it is command upon command; com-
" mand upon command:
" Line upon line; line upon line:
" A little here, and a little there."
11 Yea verily, with a ſtammering lip, and a ſtrange tongue,
He ſhall ſpeak unto this people.
12 For when he ſaid unto them:
This is the true reſt; give ye reſt unto the weary;
And this is the refreſhment: they would not hear.
13 Therefore ſhall the word of JEHOVAH be indeed unto them,
Command upon command, command upon command;
Line upon line, line upon line;
A little here, and a little there:
That they may go on, and fall backward;
And be broken, and ſnared, and caught.
14 Wherefore hear ye the word of JEHOVAH, ye ſcoffers;
Ye of this people in Jeruſalem, who utter ſententious ſpeeches:
15 Who ſay, We have entered into a covenant with death;
And with the grave we have made a treaty:

The

The overflowing plague, when it paſſeth through,
ſhall not reach us:
For we have made falſhood our refuge;
And under deceit we have hidden ourſelves.
16 Wherefore thus ſaith the Lord JEHOVAH:
Behold, I lay in Sion for a foundation a ſtone,
an approved ſtone;
A corner-ſtone, precious, immoveably fixed:
He, that truſteth in him, ſhall not be confounded.
17 And I will mete out judgement by the rule;
And ſtrict juſtice, by the plummet:
And the hail ſhall ſweep away the refuge of falſhood;
And the hiding-place the waters ſhall overwhelm.
18 And your covenant with death ſhall be broken;
And your treaty with the grave ſhall not ſtand:
When the overflowing plague paſſeth through,
By it ſhall ye be beaten down.
19 As ſoon as it paſſeth through, ſhall it ſeiſe you;
Yea morning after morning ſhall it paſs through,
by day and by night;
And even the report alone ſhall cauſe terror.
20 For the bed is too ſhort, for one to ſtretch himſelf out at length;
And the covering is too narrow, for one to gather himſelf up under it.
21 For as in mount Peratſim, JEHOVAH will ariſe;
As in the valley of Gibeon, ſhall he be moved with anger;

That he may execute his work, his ſtrange work;
And effect his operation, his unuſual operation.
22 And now, give yourſelves up to ſcoffing no more,
Leſt your chaſtiſements become more ſevere:
For a full and deciſive decree have I heard,
From the Lord JEHOVAH God of Hoſts, on the whole land.

23 Liſten ye, and hear my voice;
Attend, and hearken unto my words.
24 Doth the huſbandman plough every day that he may ſow,
Opening, and breaking the clods of his field?
25 When he hath made even the face thereof;
Doth not he then ſcatter the dill, and caſt abroad the cummin;
And ſow the wheat in due meaſure;
And the barley, and the rye, hath its appointed limit?
26 For his God rightly inſtructeth him; he furniſheth him with knowlege.
27 The dill is not beaten out with the corn-drag;
Nor is the wheel of the wain made to turn upon the cummin:
But the dill is beaten out with the ſtaff;
28 And the cummin with the flail: but the bread-corn with the threſhing-wain;
But not for ever will he continue thus to threſh it;

Nor

Nor to vex it with the wheel of his wain;
Nor to bruiſe it with the hoofs of his cattle.
29 This alſo proceedeth from JEHOVAH God of Hoſts:
He ſheweth himſelf wonderful in counſel, great in operation.

CHAP. XXIX.
1 WO to Ariel, to Ariel, the city which David beſieged!
Add year to year; let the feaſts go round in their courſe.
2 Yet will I bring diſtreſs upon Ariel;
And there ſhall be continual mourning and ſorrow:
And it ſhall be unto me as the hearth of the great altar.
3 And I will encamp againſt thee, like David;
And I will lay ſiege againſt thee with a mound;
And I will exact towers againſt thee.
4 And thou ſhalt be brought low; thou ſhalt ſpeak as from beneath the earth:
And from out of the duſt thou ſhalt utter a feeble ſpeech;
And thy voice ſhall come out of the ground, like that of a necromancer:
And thy words from out of the duſt ſhall give a ſmall ſhrill ſound.

5 But the multitude of the proud ſhall be like the
ſmall duſt;
And like the flitting chaff the multitude of the
terrible:
Yea, the effect ſhall be momentary, in an inſtant.
6 From JEHOVAH God of Hoſts there ſhall be a
ſudden viſitation,
With thunder, and earthquake, and a mighty
voice;
With ſtorm, and tempeſt, and flame of devour-
ing fire.
7 And like as a dream, a viſion of the night,
So ſhall it be with the multitude of all the na-
tions, that fight againſt Ariel;
And all their armies, and their towers, and thoſe
that diſtreſs her.
8 As when a hungry man dreameth; and lo! he
ſeemeth to eat;
But he awaketh, and his appetite is ſtill unſatis-
fied:
And as a thirſty man dreameth; and lo! he
ſeemeth to drink;
But he awaketh, and he is ſtill faint, and his
appetite ſtill craving:
So ſhall it be with the multitude of all the na-
tions,
Which have ſet themſelves in array againſt
mount Sion.

9 They

9 They are ſtruck with amazement, they ſtand aſtoniſhed;
They ſtare with a look of ſtupid ſurpriſe;
They are drunken, but not with wine;
They ſtagger, but not with ſtrong drink.
10 For JEHOVAH hath poured upon you a ſpirit of profound ſleep;
And he hath cloſed up your eyes:
The prophets, and the rulers; the ſeers hath he blindfolded.
11 So that all the viſion is to you, as the words of a book ſealed up;
Which if one delivers to a man, that knoweth letters,
Saying, Read this, I pray thee;
He anſwereth, I cannot read it; for it is ſealed up:
12 Or ſhould the book be given to one, that knoweth not letters,
Saying, Read this, I pray thee;
He anſwereth, I know not letters.
13 Wherefore JEHOVAH hath ſaid:
Foraſmuch as this people draweth near with their mouth,
And honoureth me with their lips,
While their heart is far from me:
And vain is their fear of me,
Teaching the commandments of men:
14 Therefore behold, I will again deal with this people,

In

In a manner ſo wonderful and aſtoniſhing;
That the wiſdom of the wiſe ſhall periſh,
And the prudence of the prudent ſhall diſappear.

15 Wo unto them, that are too deep for JEHOVAH in forming ſecret deſigns;
Whoſe deeds are in the dark; and who ſay,
Who is there, that ſeeth us; and who ſhall know us?
16 Perverſe as ye are! ſhall the potter be eſteemed as the clay?
Shall the work ſay of the workman, He hath not made me?
And ſhall the thing formed ſay of the former of it, He hath no underſtanding?
17 Shall it not be but a very ſhort ſpace,
Ere Lebanon become like Carmel,
And Carmel appear like a deſert?
18 Then ſhall the deaf hear the words of the book;
And the eyes of the blind, covered before with clouds and darkneſs, ſhall ſee.
19 The meek ſhall increaſe their joy in JEHOVAH;
And the needy ſhall exult in the Holy One of Iſrael.
20 For the terrible one faileth, the ſcoffer is no more;
And all that were vigilant in iniquity are utterly cut off:
21 Who bewildered the poor man in ſpeaking;

And

And laid ſnares for him, that pleaded in the gate;
And with falſhood ſubverted the righteous.
22 Therefore thus ſaith JEHOVAH the God of the houſe of Jacob,
He who redeemed Abraham:
Jacob ſhall no more be aſhamed;
His face ſhall no more be covered with confuſion:
23 For when his children ſhall ſee the work of my hands,
Among themſelves ſhall they ſanctify my name:
They ſhall ſanctify the Holy One of Jacob,
And tremble before the God of Iſrael.
24 Thoſe, that were led away with the ſpirit of error, ſhall gain knowlege;
And the malignant ſhall attend to inſtruction.

CHAP. XXX. 1 WO unto the rebellious children, ſaith JEHOVAH;
Who form counſels, but not from me;
Who ratify covenants, but not by my ſpirit:
That they may add ſin to ſin.
2 Who ſet forward to go down to Egypt;
But have not inquired at my mouth:
To ſtrengthen themſelves with the ſtrength of Pharaoh;
And to truſt in the ſhadow of Egypt.
3 But the ſtrength of Pharaoh ſhall be your ſhame;

And

And your truſt in the ſhadow of Egypt your confuſion.

4 Their princes were at Tſoan;
And their ambaſſadors arrived at Hanes:
5 They were all aſhamed of a people, that profited them not;
Who were of no help, and of no profit;
But proved even a ſhame, and a reproach unto them.
6 The burthen of the beaſts travelling ſouthward,
Through a land of diſtreſs and difficulty:
Whence come forth the lioneſs, and the fierce lion;
The viper, and the flying fiery ſerpent:
They carry on the ſhoulder of the young cattle their wealth;
And on the bunch of the camel their treaſures:
To a people, that will not profit them.
7 For Egypt is a mere vapour; in vain ſhall they help:
Wherefore have I called her, Rahab the Inactive.

8 Go now, write it before them on a tablet;
And record it in letters upon a book:
That it may be for future times;
For a teſtimony for ever.
9 For this is a rebellious people, lying children;
Children,

Children, who chooſe not to hear the law of JEHOVAH.

10 Who ſay to the ſeers, See not;
And to the prophets, Prophecy not right things:
Speak unto us ſmooth things, prophecy deceits.
11 Turn aſide from the way; decline from the ſtrait path;
Remove from our ſight the Holy One of Iſrael.
12 Wherefore thus ſaith the Holy One of Iſrael:
Becauſe ye have rejected this word;
And have truſted in obliquity, and perverſion;
And have leaned intirely upon it:
13 Therefore ſhall this offence be unto you,
Like a breach threatening ruin; a ſwelling in a high wall;
Whoſe deſtruction cometh ſuddenly, in an inſtant.
14 It ſhall be broken, as when one breaketh a potter's veſſel:
He daſheth it to pieces, and ſpareth it not;
So that there ſhall not be found a ſherd among its fragments,
To take up fire from the hearth,
Or to dip up water from the ciſtern.
15 Verily thus ſaith the Lord JEHOVAH, the Holy One of Iſrael:
By turning from your ways, and by abiding quiet, ye ſhall be ſaved;
In ſilence, and in pious confidence, ſhall be your ſtrength:

But

But ye would not hearken.
16 And ye ſaid: Nay, but on horſes will we flee;
Therefore ſhall ye be put to flight:
And on ſwift courſers will we ride;
Therefore ſhall they be ſwift, that purſue you.
17 One thouſand, at the rebuke of one;
At the rebuke of five, ten thouſand of you ſhall flee:
Till ye be left as a ſtandard on the ſummit of a mountain;
And as a beacon on a high hill.
18 Yet for this ſhall JEHOVAH wait to ſhew favour unto you;
Even for this ſhall he expect in ſilence, that he may have mercy upon you:
(For JEHOVAH is a God of judgement;
Bleſſed are all they that truſt in him:)
19 When a holy people ſhall dwell in Sion;
When in Jeruſalem thou ſhalt implore him with weeping:
At the voice of thy cry he ſhall be abundantly gracious unto thee;
No ſooner ſhall he hear, than he ſhall anſwer thee.
20 Though JEHOVAH hath given you bread of diſtreſs, and water of affliction;
Yet the timely rain ſhall no more be reſtrained:
But thine eyes ſhall behold the timely rain.
21 And thine ears ſhall hear the word prompting thee behind:

Saying,

Saying, This is the way; walk ye in it;
Turn not aſide, to the right, or to the left.

22 And ye ſhall treat as defiled the covering of your idols of ſilver;
And the cloathing of your molten images of gold:
Thou ſhalt caſt them away like a polluted garment;
Thou ſhalt ſay unto them, Be gone from me.
23 And he ſhall give rain for thy ſeed,
With which thou ſhalt ſow the ground;
And bread of the produce of the ground:
And it ſhall be abundant and plenteous.
Then ſhall thy cattle feed in large paſture;
24 And the oxen, and the young aſſes, that till the ground,
Shall eat well-fermented maſlin,
Winnowed with the van and the ſieve.
25 And on every lofty mountain,
And on every high hill,
Shall be diſparting rills, and ſtreams of water,
In the day of the great ſlaughter, when the mighty fall.
26 And the light of the moon ſhall be as the light of the meridian ſun;
And the light of the meridian ſun ſhall be ſevenfold:
In the day when JEHOVAH ſhall bind up the breach of his people;

And

And ſhall heal the wound, which his ſtroke hath inflicted.

27 Lo! the name of JEHOVAH cometh from afar;
His wrath burneth, and the flame rageth violently:
His lips are filled with indignation;
And his tongue is as a conſuming fire.
28 His ſpirit is like a torrent overflowing;
It ſhall reach to the middle of the neck:
He cometh to toſs the nations with the van of perdition;
And there ſhall be a bridle, to lead them aſtray, in the jaws of the people.
29 Ye ſhall utter a ſong, as in the night when the feaſt is ſolemnly proclaimed;
With joy of heart, as when one marcheth to the ſound of the pipe;
To go to the mountain of JEHOVAH, to the rock of Iſrael.
30 And JEHOVAH ſhall cauſe his glorious voice to be heard,
And the lighting down of his arm to be ſeen;
With wrath indignant, and a flame of conſuming fire;
With a violent ſtorm, and ruſhing ſhowers, and hailſtones.
31 By the voice of JEHOVAH the Aſſyrian ſhall be beaten down;

He,

He, that was ready to ſmite with his ſtaff.
32 And it ſhall be, that wherever ſhall paſs the rod of correction,
Which JEHOVAH ſhall lay heavily upon him;
It ſhall be accompanied with tabrets and harps;
And with fierce battles ſhall he fight againſt them.
33 For Tophet is ordained of old;
Even the ſame for the king is prepared:
He hath made it deep; he hath made it large;
A fiery pyre, and abundance of fuel;
And the breath of JEHOVAH, like a ſtream of ſulphur, ſhall kindle it.

CHAP. XXXI.
1 WO unto them, that go down to Egypt for help;
Who truſt in horſes for their ſupport:
Who confide in chariots, becauſe they are many;
And in horſemen, becauſe they are very ſtrong:
But look not unto the Holy One of Iſrael;
And of JEHOVAH they aſk not counſel.
2 But He in his wiſdom will bring evil upon them;
And he will not ſet aſide his word:
But will riſe againſt the houſe of the wicked;
And againſt the helpers of thoſe that work iniquity.
3 For the Egyptians are man, and not God;
And their horſes are fleſh, and not ſpirit:
And JEHOVAH ſhall ſtretch forth his hand;

And the helper ſhall fall, and the holpen ſhall be overthrown;
And together ſhall all of them be deſtroyed.
4 For thus hath JEHOVAH ſaid unto me:
Like as the lion growleth,
Even the young lion, over his prey;
Though the whole company of ſhepherds be called together againſt him:
At their voice he will not be terrified,
Nor at their tumult will he be humbled:
So ſhall JEHOVAH God of Hoſts deſcend to fight,
For mount Sion, and for his own hill.
5 As the mother birds hovering over their young;
So ſhall JEHOVAH God of Hoſts protect Jeruſalem;
Protecting, and delivering; leaping forward, and reſcuing her.

6 Return unto him, from whom ye have ſo deeply engaged in revolt,
O ye ſons of Iſrael!
7 Verily in that day ſhall they caſt away with contempt,
Every man his idols of ſilver, and his idols of gold;
The ſin, which their own hands have made.
8 And the Aſſyrian ſhall fall by a ſword not of man;
Yea a ſword not of mortal ſhall devour him.

And

And he ſhall betake himſelf to flight from the face of the ſword;
And the courage of his choſen men ſhall fail.
9 And through terror he ſhall paſs beyond his ſtrong hold;
And his princes ſhall be ſtruck with conſternation at his flight.
Thus ſaith JEHOVAH, who hath his fire in Sion;
And his furnace in Jeruſalem.

CHAP. XXXII.
1 BEHOLD, a king ſhall reign in righteouſneſs;
And princes ſhall rule with equity:
2 And the man ſhall be as a covert from the ſtorm, as a refuge from the flood;
As canals of waters in a dry place;
As the ſhadow of a great rock in a land fainting with heat:
3 And him the eyes of thoſe, that ſee, ſhall regard;
And the ears of thoſe, that hear, ſhall hearken.
4 Even the heart of the raſh ſhall conſider, and acquire knowlege;
And the ſtammering tongue ſhall ſpeak readily and plainly.
5 The fool ſhall no longer be called honourable;
And the niggard ſhall no more be called liberal:
6 For the fool will ſtill utter folly;
And his heart will deviſe iniquity:
Practiſing hypocriſy, and ſpeaking wrongfully againſt JEHOVAH;

To exhauſt the ſoul of the hungry,
And to deprive the thirſty of drink.
7 As for the niggard, his inſtruments are evil:
He plotteth miſchievous devices;
To entangle the humble with lying words;
And to defeat the aſſertions of the poor in judgement.
8 But the generous will deviſe generous things;
And he by his generous purpoſes ſhall be eſtabliſhed.

9 O YE women, that ſit at eaſe, ariſe, hear my voice!
O ye daughters, that dwell in ſecurity, give ear unto my ſpeech!
10 Years upon years ſhall ye be diſquieted, O ye careleſs women:
For the vintage hath failed, the gathering of the fruits ſhall not come.
11 Tremble, O ye that are at eaſe; be ye diſquieted, O ye careleſs ones!
Strip ye, make ye bare; and gird ye ſackcloth,
12 Upon your loins, upon your breaſts;
Mourn ye for the pleaſant field, for the fruitful vine.
13 Over the land of my people the thorn and the brier ſhall come up;
Yea, over all the joyous houſes, over the exulting city.

14 Fo

14 For the palace is deſerted, the populous city is
left deſolate;
Ophel and the watch-tower ſhall for a long time
be a den;
A joy of wild aſſes, a paſture for the flocks,
15 Till the ſpirit from on high be poured out upon
us;
And the wilderneſs become a fruitful field;
And the fruitful field be eſteemed a foreſt:
16 And judgement ſhall dwell in the wilderneſs;
And in the fruitful field ſhall reſide righteouſ-
neſs.
17 And the work of righteouſneſs ſhall be peace;
And the effect of righteouſneſs perpetual quiet
and ſecurity.
18 And my people ſhall dwell in a peaceful manſion,
And in habitations ſecure,
And in reſting places undiſturbed.
19 But the hail ſhall fall, and the foreſt be brought
down;
And the city ſhall be laid level with the plain.
20 Bleſſed are ye, who ſow your ſeed in every well-
watered place;
Who ſend forth the foot of the ox and the aſs.

CHAP. XXXIII.

1 WO unto thee, thou ſpoiler, who haſt not been ſpoiled thyſelf;
And thou plunderer, who haſt not been plundered:
When thou haſt ceaſed to ſpoil, thou ſhalt be ſpoiled;
When thou art weary of plundering, they ſhall plunder thee.

2 O JEHOVAH, have mercy on us; we have truſted in thee;
Be thou our ſtrength every morning;
Even our ſalvation in the time of diſtreſs.

3 From thy terrible voice the peoples fled;
When thou didſt raiſe thyſelf up, the nations were diſperſed.
4 But your ſpoil ſhall be gathered, as the locuſt gathereth;
As the catterpillar runneth to and fro, ſo ſhall they run, and ſeiſe it.

5 JEHOVAH is exalted; yea, he dwelleth on high:
He hath filled Sion with judgement and juſtice.
6 And wiſdom and knowlege ſhall be the ſtability of thy times,

The poſſeſſion of continued ſalvation;
The fear of JEHOVAH, this ſhall be thy treaſure.

7 Behold the mighty men raiſe a grievous cry;
The meſſengers of peace weep bitterly.
8 The high ways are deſolate; the traveller ceaſeth:
He hath broken the covenant; he hath rejected the offered cities;
Of men he maketh no account.
9 The land mourneth, it languiſheth;
Libanus is put to ſhame, it withereth:
Sharon is become like a deſert;
And Baſhan and Carmel are ſtripped of their beauty.

10 Now will I ariſe, ſaith JEHOVAH;
Now will I lift myſelf up on high; now will I be exalted.
11 Ye ſhall conceive chaff; ye ſhall bring forth ſtubble;
And my ſpirit like fire ſhall conſume you.
12 And the peoples ſhall be burned, as the lime is burned;
As the thorns are cut up, and conſumed in the fire.
13 Hear, O ye that are afar off, my doings;
And acknowlege, O ye that are near, my power.
14 The ſinners in Sion are ſtruck with dread;
Terror hath ſeiſed the hypocrites:
Who among us can abide this conſuming fire?

Who among us can abide theſe continued burnings?

15 He who walketh in perfect righteouſneſs, and ſpeaketh right things;
Who deteſteth the lucre of oppreſſion;
Who ſhaketh his hands from bribery;
Who ſtoppeth his ears to the propoſal of bloodſhed;
Who ſhutteth his eyes againſt the appearance of evil:

16 His dwelling ſhall be in the high places;
The ſtrong holds of the rocks ſhall be his lofty fortreſs:
His bread ſhall be duly furniſhed; his waters ſhall not fail.

17 Thine eyes ſhall ſee the king in his beauty;
They ſhall ſee thine own land far extended.

18 Thine heart ſhall reflect on the paſt terror:
Where is now the accomptant? where the weigher of tribute?
Where is he, that numbered the towers?

19 Thou ſhalt ſee no more that barbarous people;
The people of a deep ſpeech, which thou couldſt not hear;
And of a ſtammering tongue, which thou couldſt not underſtand.

20 Thou ſhalt ſee Sion, the city of our ſolemn feaſts;
Thine eyes ſhall behold Jeruſalem,
The quiet habitation, the tabernacle unſhaken:

Whoſe

Whoſe ſtakes ſhall not be plucked up for ever,
And of whoſe cords none ſhall be broken.
21 But the glorious name of JEHOVAH ſhall be unto us,
A place of confluent ſtreams, of broad rivers;
Which no oared ſhip ſhall paſs,
Neither ſhall any mighty veſſel go through.
22 For JEHOVAH is our judge; JEHOVAH is our law-giver;
JEHOVAH is our king: he ſhall ſave us.

23 Thy ſails are looſe; they cannot make them faſt:
Thy maſt is not firm; they cannot ſpread the enſign.
Then ſhall a copious ſpoil be divided;
Even the lame ſhall ſeiſe the prey.
24 Neither ſhall the inhabitant ſay, I am diſabled with ſickneſs:
The people, that dwelleth therein, is freed from the puniſhment of their iniquity.

CHAP. XXXIV.
1 Draw near, O ye nations, and hearken;
And attend unto me, O ye peoples!
Let the earth hear, and the fulneſs thereof;
The world, and all that ſpring from it.
2 For the wrath of JEHOVAH is kindled againſt all the nations;

And

And his anger againſt all the orders thereof:
He hath devoted them; he hath given them up
to ſlaughter.
3 And their ſlain ſhall be caſt out;
And from their carcaſes their ſtink ſhall aſcend;
And the mountains ſhall melt down with their
blood.
4 And all the hoſt of heaven ſhall waſte away;
And the heavens ſhall be rolled up like a ſcroll;
And all their hoſt ſhall wither;
As the withered leaf falleth from the vine,
And as the blighted fruit from the fig-tree.
5 For my ſword is made bare in the heavens:
Behold, on Edom it ſhall deſcend;
And on the people juſtly by me devoted to de-
ſtruction.
6 The ſword of JEHOVAH is glutted with blood;
It is pampered with fat:
With the blood of lambs, and of goats;
With the fat of the roins of rams:
For JEHOVAH celebrateth a ſacrifice in Botſrah,
And a great ſlaughter in the land of Edom.
7 And the wild goats ſhall fall down with them;
And the bullocks, together with the bulls:
And their own land ſhall be drunken with their
blood,
And their duſt ſhall be enriched with fat.
8 For it is the day of vengeance to JEHOVAH;
The year of recompence to the defender of the
cauſe of Sion.

9 And

9 And her torrents ſhall be turned into pitch,
And her duſt into ſulphur;
And her whole land ſhall become burning pitch:
10 By night or by day it ſhall not be extinguiſhed;
For ever ſhall her ſmoke aſcend:
From generation to generation ſhe ſhall lie deſert;
To everlaſting ages no one ſhall paſs through her;
11 But the pelican and the porcupine ſhall inherit her;
And the owl and the raven ſhall inhabit there:
And He ſhall ſtretch over her the line of devaſtation,
And the plummet of emptineſs over her ſcorched plains.
12 No more ſhall they boaſt the renown of the kingdom;
And all her princes ſhall utterly fail.
13 And in her palaces ſhall ſpring up thorns;
The nettle and the bramble, in her fortreſſes:
And ſhe ſhall become an habitation for dragons,
A court for the daughters of the oſtrich.
14 And the jackals and the mountain-cats ſhall meet one another;
And the ſatyr ſhall call to his fellow:
There alſo the ſcreech-owl ſhall pitch;
And ſhall find for herſelf a place of reſt.
15 There ſhall the night-raven make her neſt, and lay her eggs;

And

And ſhe ſhall hatch them, and gather her young under her ſhadow:
There alſo ſhall the vultures be gathered together;
Every one of them ſhall join her mate.
16 Conſult ye the book of JEHOVAH, and read:
Not one of theſe ſhall be miſſed;
Not a female ſhall lack her mate:
For the mouth of JEHOVAH hath given the command;
And his ſpirit itſelf hath gathered them.
17 And he hath caſt the lot for them;
And his hand hath meted out their portion by the line:
They ſhall poſſeſs the land for a perpetual inheritance;
From generation to generation ſhall they dwell therein.

CHAP. XXXV.

1 THE deſert, and the waſte, ſhall be glad;
And the wilderneſs ſhall rejoice, and flouriſh;
2 Like the roſe ſhall it beautifully flouriſh;
And the well-watered plain of Jordan ſhall rejoice:
The glory of Lebanon ſhall be given unto it,
The beauty of Carmel and of Sharon;
Theſe ſhall behold the glory of JEHOVAH,
The majeſty of our God.
3 Strengthen ye the feeble hands,
And confirm ye the tottering knees.

4 Say

4 Say ye to the faint-hearted: Be ye ſtrong;
Fear ye not; behold your God!
Vengeance will come; the retribution of God:
He himſelf will come, and will deliver you.
5 Then ſhall be uncloſed the eyes of the blind;
And the ears of the deaf ſhall be opened:
6 Then ſhall the lame bound like the hart,
And the tongue of the dumb ſhall ſing:
For in the wilderneſs ſhall burſt forth waters,
And torrents in the deſert:
7 And the glowing ſand ſhall become a pool,
And the thirſty ſoil bubbling ſprings:
And in the haunt of dragons ſhall ſpring forth
The graſs, with the reed, and the bulruſh.
8 And a highway ſhall be there;
And it ſhall be called the way of holineſs:
No unclean perſon ſhall paſs through it:
But He himſelf ſhall be with them, walking in the way,
And the fooliſh ſhall not err therein.
9 No lion ſhall be there;
Nor ſhall the tyrant of the beaſts come up thither:
Neither ſhall he be found there;
But the redeemed ſhall walk in it.
10 Yea the ranſomed of JEHOVAH ſhall return;
They ſhall come to Sion with triumph;
And perpetual gladneſs ſhall crown their heads.
Joy and gladneſs ſhall they obtain;
And ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 IN the fourteenth year of king Hezekiah, Se-
nacherib king of Aſſyria came up againſt all the
2 fenced cities of Judah, and took them. And
the king of Aſſyria ſent Rabſhaketh, from La-
chiſh to Jeruſalem, to the king Hezekiah, with
a great body of forces: and he preſented himſelf
at the conduit of the upper pool, in the highway
3 that leads to the fuller's field. Then came out
unto him Eliakim, the ſon of Hilkiah, who was
over the houſehold, and Shebna the ſcribe, and
4 Joah, the ſon of Aſaph, the recorder. And
Rabſhakeh ſaid unto them: Say ye to Hezekiah;
Thus ſaith the great king, the king of Aſſyria:
What is this ground of confidence, in which
5 thou confideſt? Thou haſt ſaid, (but they are
vain words,) I have counſel and ſtrength ſuffi-
cient for the war. Now in whom doſt thou con-
6 fide, that thou rebelleſt againſt me? Thou cer-
tainly confideſt in the ſupport of this broken
reed, in Egypt; on which if a man lean, it will
pierce his hand, and go through it: ſuch is Pha-
raoh king of Egypt to all that confide in him.
7 But if ye ſay to me, We confide in JEHOVAH
our God; is it not He, whoſe high places and
whoſe altars Hezekiah hath removed; and hath
commanded Judah and Jeruſalem to worſhip only
8 before this altar? Enter now, I pray thee, into

an

an engagement with my lord the king of Aſſyria; and I will give thee two thouſand horſes, on condition that thou canſt on thy part provide riders
9 for them. How then wilt thou turn back any one commander, among the leaſt of my lord's ſervants, advancing againſt thee? And truſteſt thou, that Egypt will ſupply thee with chariots
10 and with horſemen? And am I now come up without JEHOVAH againſt this land to deſtroy it? JEHOVAH hath ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim, and Shebna, and Joah, unto Rabſhakeh: Speak, we beſeech thee, to thy ſervants in the Syrian language, for we underſtand it; and ſpeak not to us in the Jewiſh language, in the hearing of the people, who are
12 upon the wall. And Rabſhakeh ſaid, hath my lord ſent me to thy lord and to thee, to ſpeak theſe words? and not to the men, that ſit on the wall, deſtined to eat their own dung, and drink
13 their own urine, together with you? Then Rabſhakeh ſtood, and cried with a loud voice in the Jewiſh language, and ſaid: Hear ye the words of the great king, the king of Aſſyria.
14 Thus ſaith the king: Let not Hezekiah deceive
15 you; for he will not be able to deliver you. And let not Hezekiah perſuade you to truſt in JEHOVAH; ſaying, JEHOVAH will certainly deliver us; this city ſhall not be given up into the hand

of

16 of the king of Aſſyria. Hearken not unto Hezekiah; for thus ſaith the king of Aſſyria: Make peace with me, and come out unto me. And eat ye every one of his own vine, and every one of his own fig-tree; and drink ye every one the
17 waters of his own ciſtern: until I come and take you to a land like your own land; a land of corn and of
18 wine, a land of bread and of vineyards. Nor let Hezekiah ſeduce you, ſaying, JEHOVAH will deliver us. Have the gods of the nations delivered each his own land from the hand of the king of Aſſyria?
19 Where are the gods of Hamath, and of Arphad? where are the gods of Sepharvaim? have they
20 delivered Samaria out of my hand? Who are there among all the gods of theſe lands, that have delivered their own lands out of my hand? that JEHOVAH ſhould deliver out of my hand
21 Jeruſalem? But the people held their peace, and anſwered him not a word: for the king's command was, Anſwer him not.
22 Then came Eliakim, the ſon of Hilkiah, who was over the houſehold, and Shebna the ſcribe, and Joah, the ſon Aſaph, the recorder, to Hezekiah, with their cloaths rent; and reported unto him the words of Rabſhakeh.

CHAP. XXXVII.
1 And when king Hezekiah heard it, he rent his cloaths, and covered himſelf with ſackcloth,
2 and went into the houſe of JEHOVAH. And he ſent Eliakim, who was over the houſehold, and Shebna

Shebna the ſcribe, and the elders of the prieſts,
covered with ſackcloth, to Iſaiah, the ſon of
3 Amots, the prophet. And they ſaid unto him:
Thus ſaith Hezekiah; This day is a day of diſ-
treſs, and of rebuke, and of contumely: for the
children are come to the birth, and there is not
4 ſtrength to bring forth. O that JEHOVAH thy
God would hear the words of Rabſhakeh, whom
his lord the king of Aſſyria hath ſent to reproach
the living God! and that he would refute the
words, which JEHOVAH thy God hath heard!
And do thou offer up thy prayer for the poor
5 remains of the people. And the ſervants of
6 king Hezekiah came to Iſaiah. And Iſaiah ſaid
unto them: Thus ſhall ye ſay to your lord:
Thus ſaith JEHOVAH: Be not afraid, becauſe
of the words which thou haſt heard, with which
the ſervants of the king of Aſſyria have blaſ-
7 phemed me. Behold, I will infuſe a ſpirit into
him; and he ſhall hear a rumour, and return to
his own land; and I will cauſe him to fall by the
ſword in his own land.

8 But Rabſhakeh returned; and found the king
of Aſſyria beſieging Libnah: for he had heard,
9 that he had decamped from Lachiſh. And when
Sennacherib had received advice concerning Tir-
hakah king of Cuſh, that he was advancing to
give him battle; he ſent meſſengers again to
10 Hezekiah, ſaying: Thus ſhall ye ſay to Heze-

kiah king of Judah: Let not thy God, in whom thou confideſt, deceive thee; by aſſuring thee, that Jeruſalem ſhall not be given up into the
11 hand of the king of Aſſyria. Thou haſt certainly heard, what the kings of Aſſyria have done to all lands, which they have utterly deſtroyed: and
12 ſhalt thou be delivered? Have the gods of the nations delivered thoſe, which my fathers have deſtroyed? Gozan, and Haran, and Retſeph; and the ſons of Eden, which were in Thelaſſar?
13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah, and of Ivah?

14 And Hezekiah received the letters from the hand of the meſſengers, and read them; and he went up to the houſe of JEHOVAH: and Hezekiah ſpread them before the preſence of JEHO-
15 VAH. And Hezekiah prayed before JEHOVAH,
16 ſaying: O JEHOVAH, God of Hoſts, thou God of Iſrael, who art ſeated on the Cherubim! Thou art the God, Thou alone, to all the kingdoms of the earth; Thou haſt made the heavens,
17 and the earth! Incline, O JEHOVAH, thine ear, and hear; open, O JEHOVAH, thine eyes, and ſee: yea, hear all the words of Senacherib, which
18 he hath ſent to reproach the living God. In truth, O JEHOVAH, the kings of Aſſyria have deſtroyed all the nations, and their lands; and
19 have caſt their gods into the fire: for they were

not

not gods, but the work of the hands of man, wood and ſtone; therefore they have deſtroyed
20 them. And now, O JEHOVAH our God, ſave us, we beſeech thee, from his hand; that all the kingdoms of the earth may know, that Thou JEHOVAH art the only God.

21 Then Iſaiah the ſon of Amots ſent unto Hezekiah, ſaying: Thus ſaith JEHOVAH the God of Iſrael: Thy prayer unto me, concerning Sena-
22 cherib king of Aſſyria, I have heard. This is the word, which JEHOVAH hath ſpoken concerning him:

THE virgin daughter of Sion hath deſpiſed thee, ſhe hath laughed thee to ſcorn;
The daughter of Jeruſalem hath ſhaken her head behind thee.
23 Whom haſt thou reproached, and reviled; and againſt whom haſt thou exalted thy voice?
And haſt lifted up thine eyes on high? even againſt the Holy One of Iſrael.
24 By thy meſſengers haſt thou reproached JEHOVAH, and ſaid:
By the multitude of my chariots have I aſcended.
The highth of the mountains, the ſides of Lebanon;

And I will cut down his talleſt cedars, his choiceſt fir-trees;
And I will penetrate into his extreme retreats, his richeſt foreſts.
25 I have digged, and I have drunk ſtrange waters;
And I have dried up with the ſole of my feet all the canals of fenced places.
26 Haſt thou not heard, of old, that I have diſpoſed it?
And, of antient times, that I have formed it?
Now have I brought it to paſs, that thou ſhouldſt be to lay waſte,
Warlike nations, ſtrong-fenced cities.
27 Therefore were their inhabitants of ſmall ſtrength; they were diſmayed and confounded:
They were as the graſs of the field, and as the green herb;
The graſs of the houſe-top; and as the corn blaſted before it groweth up.
28 But thy ſitting down, and thy going out, and thy coming in,
And thy rage againſt me, I have known.
29 Becauſe thy rage againſt me, and thy inſolence, is come up into mine ears;
Therefore will I put my hook in thy noſe, and my bridle in thy jaws;
And I will turn thee back by the way in which thou cameſt.

30 And

30 And this ſhall be a ſign unto thee:
Eat this year that which groweth of itſelf;
And the ſecond year, that which ſpringeth up of the ſame;
And in the third year ſow ye, and reap;
And plant vineyards, and eat the fruit thereof.
31 And again ſhall the eſcaped, the remnant of the houſe of Judah,
Strike root downward, and bear fruit upward.
For from Jeruſalem ſhall go forth the remnant;
And the part eſcaped from mount Sion:
The zeal of JEHOVAH God of Hoſts ſhall effect this.
32 Therefore thus ſaith JEHOVAH concerning the king of Aſſyria:
He ſhall not enter into this city;
Nor ſhall he ſhoot an arrow there;
Nor ſhall he preſent a ſhield before it;
Nor ſhall he caſt up a mound againſt it.
33 By the way, in which he came, by the ſame ſhall he return;
And into this city ſhall he not come; ſaith JEHOVAH.
34 And I will protect this city to deliver it;
For mine own ſake, and for the ſake of David my ſervant.

35 And the angel of JEHOVAH went forth, and ſmote in the camp of the Aſſyrians an hundred

and fourſcore and five thouſand men: and when the people aroſe early in the morning, behold,
36 they were all dead corpſes. Then Senacherib king of Aſſyria decamped, and departed, and
37 returned; and dwelt at Niniveh. And as he was worſhiping in the temple of Niſroc his god, Adramelec and Sharetſer, his ſons, ſmote him with the ſword: and they eſcaped in the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 AT that time Hezekiah was ſeiſed with a mortal ſickneſs: and Iſaiah the prophet, the ſon of Amots, came unto him; and ſaid unto him: Thus ſaith JEHOVAH: Give orders concerning the affairs of thy family; for thou muſt die; thou
2 ſhalt no longer live. Then Hezekiah turned his face to the wall; and made his ſupplication to
3 JEHOVAH. And he ſaid: I beſeech thee, O JEHOVAH, remember now, how I have endeavoured to walk before thee in truth, and with a perfect heart; and have done that which is good in thine eyes. And Hezekiah wept, and lamented grie-
4 vouſly. Now [before Iſaiah was gone out into the middle court,] the word of JEHOVAH came
5 unto him, ſaying: Go [back], and ſay unto Hezekiah: Thus ſaith JEHOVAH, the God of David thy father: I have heard thy ſupplication; I have ſeen thy tears. Behold [I will heal thee;

and on the third day thou ſhalt go up into the
6 houſe of JEHOVAH. And] I will add unto thy
days fifteen years. And I will deliver thee, and
this city, from the hand of the king of Aſſyria:
and I will protect this city. And [Hezekiah
ſaid: By what ſign ſhall I know, that I ſhall go
7 up into the houſe of JEHOVAH? And Iſaiah
ſaid:] This ſhall be the ſign unto thee from JE-
HOVAH, that JEHOVAH will bring to effect this
8 word, which he hath ſpoken. Behold, I bring
back the ſhadow of the degrees, by which the
ſun is gone down on the degrees of Ahaz, ten
degrees backward. And the ſun returned back-
ward ten degrees, on the degrees by which it
had gone down. And Iſaiah ſaid: Let them
take a lump of figs: and they bruiſed them, and
applied them to the boil; and he recovered.

9 THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

10 I ſaid, when my days were juſt going to be
cut off,
I ſhall paſs through the gates of the grave;
I am deprived of the reſidue of my years!
11 I ſaid, I ſhall no more ſee JEHOVAH in the
land of the living!
I ſhall no longer behold man, with the inha-
bitants of the world!

12 My habitation is taken away, and is removed
from me; like a ſhepherd's tent:
My life is cut off, as by the weaver; he will
ſever me from the loom;
In the courſe of the day thou wilt finiſh my
web.
13 I roared until the morning, like the lion;
So did he break to pieces all my bones.
14 Like the ſwallow, like the crane, did I twit-
ter;
I made a moaning like the dove.
Mine eyes fail with looking upward:
O Lord, contend thou for me; be thou my
ſurety.
15 What ſhall I ſay? he hath given me a pro-
miſe, and he hath performed it.
Through the reſt of my years will I reflect on
this bitterneſs of my ſoul.
16 For this cauſe ſhall it be declared, O JEHO-
VAH, concerning thee,
That thou haſt revived my ſpirit;
That thou haſt reſtored my health, and pro-
longed my life.
17 Behold, my anguiſh is changed into eaſe!
Thou haſt reſcued my ſoul from perdition;
Yea thou haſt caſt behind thy back all my
ſins.
18 Verily the grave ſhall not give thanks unto
thee; death ſhall not praiſe thee;

They

They that go down into the pit ſhall not await
thy truth;
19 The living, the living, he ſhall praiſe thee, as
I do this day;
The father to the children ſhall make known
thy faithfulneſs.
20 JEHOVAH was preſent to ſave me: therefore
will we ſing our ſongs to the harp,
All the days of our life, in the houſe of JE-
HOVAH.

CHAP. XXXIX.

1 At that time Merodach Baladan, the ſon of
Baladan, king of Babylon, ſent letters, and am-
baſſadours, and a preſent to Hezekiah; for he
had heard, that he had been ſick, and was re-
2 covered. And Hezekiah was rejoiced at their
arrival: and he ſhewed them his magazines, the
ſilver, and the gold, and the ſpices, and the
precious ointment, and his whole arſenal, and
all that was contained in his treaſures: there
was not any thing in his houſe, and in all his domi-
nion, that Hezekiah did not ſhew them.
3 And Iſaiah the prophet came unto king He-
zekiah, and ſaid unto him: What ſay theſe
men? and from whence came they unto thee?
And Hezekiah ſaid: They are come to me from
4 a diſtant country; from Babylon. And he ſaid:
What have they ſeen in thy houſe? And Heze-
kiah ſaid: They have ſeen every thing in my
houſe:

houſe: there is nothing in my treaſures, which I
5 have not ſhewn them. And Iſaiah ſaid unto Hezekiah: Hear thou the word of JEHOVAH God of
6 Hoſts. Behold, the days ſhall come, when all that is in thy houſe, and that thy fathers have treaſured up unto this day, ſhall be carried away to Babylon: there ſhall not any thing be left,
7 ſaith JEHOVAH. And of thy ſons, which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take; and they ſhall be eunuchs in the pa-
8 lace of the king of Babylon. And Hezekiah ſaid unto Iſaiah: Gracious is the word of JEHOVAH, which thou haſt delivered! For, added he, there ſhall be peace, according to his faithful promiſe, in my days.

CHAP. XL.

1 COMFORT ye, comfort ye my people, ſaith your God:

2 Speak ye animating words to Jeruſalem, and declare unto her,
That her warfare is fulfilled; that the expiation of her iniquity is accepted;
That ſhe ſhall receive at the hand of JEHOVAH [Bleſſings] double to the puniſhment of all her ſins.

3 A voice crieth: In the wilderneſs prepare ye the way of JEHOVAH!

Make

Make ſtrait in the deſert a highway for our God!
4 Every valley ſhall be exalted, and every moun-
tain and hill be brought low;
And the crooked ſhall become ſtrait, and the
rough places a ſmooth plain:
5 And the glory of JEHOVAH ſhall be revealed;
And all fleſh ſhall ſee together the ſalvation of
our God:
For the mouth of JEHOVAH hath ſpoken it.
6 A voice ſayeth: Proclaim! And I ſaid, What
ſhall I proclaim?
All fleſh is graſs, and all its glory like the flower
of the field:
7 The graſs withereth, the flower fadeth;
When the wind of JEHOVAH bloweth upon it.
Verily this people is graſs.
8 The graſs withereth, the flower fadeth;
But the word of our God ſhall ſtand for ever.
9 Get thee up upon a high mountain, O daugh-
ter that bringeſt glad tidings to Sion:
Exalt thy voice with ſtrength, O daughter that
bringeſt glad tidings to Jeruſalem.
Exalt it; be not afraid:
Say to the cities of Judah, Behold your God!
10 Behold, the Lord JEHOVAH ſhall come againſt
the ſtrong one,
And his arm ſhall prevail over him.
Behold, his reward is with him, and the recom-
penſe of his work before him.
11 Like a ſhepherd ſhall he feed his flock;

In

In his arm ſhall he gather up the lambs,
And ſhall bear them in his boſom; the nurſing
ewes ſhall he gently lead.

12 Who hath meaſured the waters in the hollow
of his hand;
And hath meted out the heavens by his ſpan;
And hath comprehended the duſt of the earth in
a tierce,
And hath weighed in ſcales the mountains, and
the hills in a balance?
13 Who hath directed the ſpirit of JEHOVAH;
And, as one of his council, hath informed him?
14 Whom hath he conſulted, that he ſhould in-
ſtruct him,
And teach him the path of judgement;
That he ſhould impart to him ſcience,
And inform him in the way of underſtanding?
15 Behold, the nations are as a drop from the
bucket;
As the ſmall duſt of the balance ſhall they be
accounted:
Behold, the iſlands he taketh up as an atom.
16 And Lebanon is not ſufficient for the fire;
Nor his beaſts ſufficient for the burnt-offering.
17 All the nations are as nothing before him;
They are eſteemed by him as leſs than nought,
and vanity.

18 To whom therefore will ye liken God?
And what is the model of reſemblance, that ye
will prepare for him?
19 The workman caſteth an image;
And the ſmith overlayeth it with plates of gold;
And forgeth for it chains of ſilver.
20 He that cannot afford a coſtly oblation, chooſeth
a piece of wood that will not rot;
He procureth a ſkilful artiſt,
To erect an image, which ſhall not be moved.
21 Will ye not know? will ye not hear?
Hath it not been declared to you from the be-
ginning?
Have ye not underſtood it from the foundations
of the earth?
22 It is He, that ſitteth on the circle of the earth;
And the inhabitants are to Him as graſshoppers:
That extendeth the heavens, as a thin veil;
And ſpreadeth them out, as a tent to dwell in:
23 That reduceth princes to nothing;
That maketh the judges of the earth a mere
inanity.
24 Yea they ſhall not leave a plant behind them,
they ſhall not be ſown,
Their trunk ſhall not ſpread its root in the
ground:
If he but blow upon them, they inſtantly wither;
And the whirlwind ſhall bear them away like the
ſtubble.

25 To

25 To whom then will ye liken me?
And to whom ſhall I be equaled? ſaith the Holy One.
26 Lift up your eyes on high;
And ſee, who hath created theſe.
He draweth forth their armies by number;
He calleth them all by name:
Through the greatneſs of his ſtrength, and the mightineſs of his power,
Not one of them faileth to appear.

27 Wherefore ſayeſt thou then, O Jacob,
And why ſpeakeſt thou thus, O Iſrael?
My way is hidden from JEHOVAH,
And my cauſe paſſeth unregarded by my God.
28 Haſt thou not known, haſt thou not heard,
That JEHOVAH is the everlaſting God,
The creator of the bounds of the earth:
That he neither fainteth, nor is wearied;
And that his underſtanding is unſearchable!
29 He giveth ſtrength to the faint,
And to the infirm he multiplieth force.
30 The young men ſhall faint and be wearied;
And the choſen youths ſhall ſtumble and fall:
31 But they that truſt in JEHOVAH ſhall gather new ſtrength;
They ſhall put forth freſh feathers like the moulting eagle:
They ſhall run, and not be wearied;
They ſhall march onward, and ſhall not faint.

1 LET

1 LET the diſtant nations repair to me with
new force of mind;
And let the peoples recover their ſtrength.
Let them draw near; then let them ſpeak;
Let us enter into ſolemn debate together.

Who hath raiſed up the righteous man from
the Eaſt;
Hath called him to attend his ſteps?
Hath ſubdued nations at his preſence;
And given him dominion over kings?
Hath made them like the duſt before his ſword;
And like the driven ſtubble before his bow?
3 He purſueth them; he paſſeth in ſafety;
By a way never trodden before with his feet.
4 Who hath performed, and made theſe things,
Calling the ſeveral generations from the begin-
ning?
I JEHOVAH, the firſt;
And with the laſt, I am the ſame.

5 The diſtant nations ſaw, and they were afraid;
The remoteſt parts of the earth, and they were
terrified.
They drew near, they came together;
6 Every one aſſiſted his neighbour,
And ſaid to his brother, Be of good courage.
7 The carver encourageth the ſmith;

He

He that ſmootheth with the hammer, him that ſmiteth on the anvil:
Saying of the ſodder, It is good;
And he fixeth the idol with nails, that it ſhall not move.

8 But thou, Iſrael, my ſervant;
Thou, Jacob, whom I have choſen;
The ſeed of Abraham my friend:
9 Thou, whom I have led by the hand from the ends of the earth;
And called from the extremities thereof;
And I ſaid unto thee, Thou art my ſervant;
I have choſen thee, and will not reject thee:
10 Fear not, for I am with thee;
Be not diſmayed, for I am thy God.
I have ſtrengthened thee, I have aſſiſted thee;
I have even ſupported thee with my faithful right hand.
11 Behold, they, that were enraged againſt thee, ſhall be aſhamed and confounded:
They, that contended with thee, ſhall become as nothing, and ſhall utterly periſh.
12 Thou ſhalt ſeek them, and ſhalt not find them, even the men that ſtrove with thee:
They ſhall become as nothing, and as mere nought, even the men that oppoſed thee in battle.
13 For I am JEHOVAH thy God, that hold thee faſt by thy right hand;

That

That ſay unto thee, Fear not; I am thy helper.
14 Fear not, thou worm Jacob; ye mortals of Iſrael:
I am thy helper, ſaith JEHOVAH;
And thine avenger is the Holy One of Iſrael.
15 Behold, I have made thee a threſhing wain;
A new corn-drag armed with pointed teeth:
Thou ſhalt threſh the mountains, and beat them ſmall;
And reduce the hills to chaff:
16 Thou ſhalt winnow them, and the wind ſhall bear them away;
And the tempeſt ſhall ſcatter them abroad:
But thou ſhalt rejoice in JEHOVAH;
In the Holy One of Iſrael ſhalt thou triumph.

17 The poor and the needy ſeek for water, and there is none;
Their tongue is parched with thirſt;
I JEHOVAH will anſwer them;
The God of Iſrael, I will not forſake them.
18 I will open in the high places rivers;
And in the midſt of the vallies, fountains:
I will make the deſert a ſtanding pool;
And the dry ground ſtreams of waters.
19 In the wilderneſs I will give the cedar;
The acacia, the myrtle, and the tree producing oil:
I will plant the fir-tree in the deſert;

The pine, and the box together:
20 That they may ſee, and that they may know;
And may conſider, and underſtand at once,
That the hand of JEHOVAH hath done this,
And that the Holy One of Iſrael hath created it.

21 Draw near, produce your cauſe, ſaith JEHOVAH:
Produce theſe your mighty powers, ſaith the king of Jacob.
22 Let them approach, and tell us the things that ſhall happen:
The things that ſhall firſt happen, what they are, let them tell us;
And we will conſider them; and we ſhall know the event.
Or declare to us things to come hereafter:
23 Tell us the things, that will come to paſs in later times;
Then ſhall we know that ye are Gods.
Yea do good, or do evil;
Then ſhall we be ſtruck at once with admiration and terror.
24 But, behold, ye are leſs than nothing;
And your operation is leſs than nought:
Abhorred be the man that chooſeth you!

25 I have raiſed up one from the north, and he ſhall come;

From

From the rising of the sun he shall invoke my name:
And he shall trample on princes, like the mortar;
Even as the potter treadeth down the clay.
26 Who hath declared this from the beginning, that we should know it?
And beforehand, that we might say, The prediction is true?
There was not one, that foretold it; not one, that declared it;
There was not one, that heard your words:
27 I first to Sion [give the word,] Behold they are here;
And to Jerusalem I give the messenger of glad tidings.
28 But I looked, and there was no man;
And among the idols, and there was no one, that gave warning;
29 And I inquired of them, and [there was no one] that could return an answer.
Behold, they are all of them vanity; their works are nought:
Mere wind and emptiness are their molten images.

CHAP. XLII.

1 BEHOLD my ſervant, whom I will uphold;
My choſen, in whom my ſoul delighteth:
I will make my ſpirit reſt upon him;
And he ſhall publiſh judgement to the nations.
2 He ſhall not cry aloud, nor raiſe a clamour,
Nor cauſe his voice to be heard in the public places:
3 The bruiſed reed he ſhall not break;
And the dimly burning flax he ſhall not quench:
He ſhall publiſh judgement, ſo as to eſtabliſh it perfectly.
4 His force ſhall not be abated, nor broken;
Until he hath firmly ſeated judgement in the earth:
And the diſtant nations ſhall earneſtly wait for his law.

5 Thus ſaith the God, even JEHOVAH,
Who created the heavens, and ſtretched them out;
Who ſpread abroad the earth, and the produce thereof;
Who giveth breath to the people upon it,
And ſpirit to them that tread thereon:
6 I JEHOVAH have called thee for a righteous purpoſe;
And I will take hold of thy hand, and will preſerve thee;

And

And I will give thee for a covenant to the people, for a light to the nations.
7 To open the eyes of the blind;
To bring the captive out of confinement;
And from the dungeon, thoſe that dwell in darkneſs.
8 I am JEHOVAH, that is my name;
And my glory will I not give to another,
Nor my praiſe to the graven images.
9 The former predictions, lo! they are come to paſs;
And new events I now declare:
Before they ſpring forth, I make them known unto you.

10 Sing unto JEHOVAH a new ſong;
His praiſe, from the ends of the earth:
Ye that go down upon the ſea, and all that fill it;
Ye diſtant ſea-coaſts, and ye that dwell therein:
11 Let the deſert cry aloud, and the cities thereof;
The villages, and they that dwell in Kedar:
Let the inhabitants of the rocky country utter a joyful ſound;
Let them ſhout aloud from the top of the mountains:
12 Let them aſcribe glory to JEHOVAH;
And among the diſtant nations make known his praiſe.

13 JEHOVAH ſhall march forth like a hero;
Like a mighty warrior ſhall he rouſe his vengeance:
He ſhall cry aloud; he ſhall ſhout amain;
He ſhall exert his ſtrength againſt his enemies.
14 I have long holden my peace; ſhall I keep ſilence for ever?
Shall I ſtill contain myſelf? I will cry out like a woman in travail;
Breathing ſhort, and drawing in my breath with violence.
15 I will make barren the mountains and hills;
And burn up all the graſs, that is upon them:
I will make the rivers dry deſerts;
And ſcorch up the pools of water.
16 I will lead the blind in a way, which they have not known;
And through paths, which they have not known, will I make them go:
I will turn darkneſs into light before them;
And the rugged ways into a ſmooth plain.
Theſe things will I do for them, and will not forſake them.

17 They are turned backward, they are utterly confounded, who truſt in the graven image;
Who ſay unto the molten image, Ye are our gods!

18 Hear,

18 Hear, O ye deaf;
And, ye blind, look attentively, that ye may ſee!
19 Who is blind, but my ſervant;
And deaf, as he to whom I have ſent my meſſengers?
Who is blind, as he who is perfectly inſtructed;
And deaf, as the ſervant of JEHOVAH?
20 Thou haſt ſeen indeed, yet thou doſt not regard;
Thine ears are open, yet thou wilt not hear.
21 Yet JEHOVAH was gracious unto him, for his truth's ſake:
He hath exalted his own praiſe, and made it glorious.
22 But this is a people ſpoiled and plundered:
All their choſen youths are taken in the toils,
And are plunged in the dark dungeons:
They are become a ſpoil, and there was none to reſcue them:
A plunder, and no one ſaid, Reſtore.
23 Who is there among you, that will liſten to this;
That will hearken, and attend to it, for the future?
24 Who hath given Jacob for a ſpoil;
And Iſrael to the plunderers?
Was it not JEHOVAH; He, againſt whom they have ſinned;

In whoſe ways they would not walk;
And whoſe law they would not obey?
25 Therefore poured he out upon them the heat of his wrath, and the violence of war:
And it kindled a flame round about him, yet he did not regard it;
And it ſet him on fire, yet he did not conſider it.

CHAP. XLIII.
1 Yet now, thus ſaith JEHOVAH;
Who created thee, O Jacob; and who formed thee, O Iſrael:
Fear thou not, for I have redeemed thee;
I have called thee by thy name; thou art mine.
2 When thou paſſeſt through waters, I am with thee;
And through rivers, they ſhall not overwhelm thee:
When thou walkeſt in the fire, thou ſhalt not be ſcorched;
And the flame ſhall not take hold of thee.
3 For I am JEHOVAH, thy God;
The Holy One of Iſrael, thy redeemer:
I have given Egypt for thy ranſom;
Cuſh, and Saba, in thy ſtead.
4 Becauſe thou haſt been precious in my ſight,
Thou haſt been honoured, and I have loved thee:
Therefore will I give men inſtead of thee;
And peoples inſtead of thy ſoul.
5 Fear thou not, for I am with thee:

From

From the Eaſt I will bring thy children,
And from the Weſt I will gather thee together:
6 I will ſay to the North, Give up;
And to the South, Withold not:
Bring my ſons from afar;
And my daughters from the ends of the earth:
7 Every one that is called by my name,
Whom for my glory I have created;
Whom I have formed, yea whom I have made.

8 Bring forth the people, blind, although they have eyes:
And deaf, although they have ears.
9 Let all the nations be gathered together,
And let the peoples be collected.
Who among them will declare this;
And will tell us, what firſt ſhall come to paſs?
Let them produce their witneſſes, that they may be juſtified:
Or let them hear in their turn, and ſay, This is true.
10 Ye are my witneſſes, ſaith JEHOVAH;
Even my ſervant, whom I have choſen:
That ye may know, and believe me;
And underſtand, that I am He.
Before me no god was formed;
And after me none ſhall exiſt.
11 I, even I, am JEHOVAH;
And beſide me there is no ſaviour.
12 I declared my purpoſe, and I have ſaved:

I made

I made it known; nor was it any ſtrange god
among you:
And ye are my witneſſes, ſaith JEHOVAH, that I
am God.
13 Even before time was, I am He;
And there is none that can reſcue out of my
hand:
I work; and who ſhall undo what I have done?

14 Thus ſaith JEHOVAH,
Your redeemer, the Holy One of Iſrael:
For your ſake have I ſent unto Babylon;
And I will bring down all her ſtrong bars;
And the Chaldeans, exulting in their ſhips:
15 I am JEHOVAH, your Holy One;
The creator of Iſrael, your king.

16 Thus ſaith JEHOVAH;
Who made a way in the ſea;
And a path in the mighty waters:
17 Who brought forth the rider and the horſe, the
army and the warrior;
Together they lay down, they roſe no more;
They were extinguiſhed, they were quenched
like tow:
18 Remember not the former things;
And the things of antient times regard not;
19 Behold, I make a new thing;
Even now ſhall it ſpring forth: will ye not re-
gard it?

Yea I will make in the wilderneſs a way;
In the deſert, ſtreams of water.
20 The wild beaſt of the field ſhall glorify me;
The dragons, and the daughters of the oſtrich:
Becauſe I have given waters in the wilderneſs;
And flowing ſtreams in the deſert;
To give drink to my people, my choſen:
21 This people, whom I have formed for myſelf;
Who ſhall recount my praiſe.

22 But thou haſt not invoked Me, O Jacob;
Neither on My account haſt thou laboured, O Iſrael.
23 Thou haſt not brought to Me the lamb of thy burnt-offering;
Neither haſt thou honoured Me with thy ſacrifices:
I have not burthened thee with exacting oblations;
Nor wearied thee with demands of frankincenſe:
24 Thou haſt not purchaſed for Me with ſilver the aromatic reed;
Neither haſt thou ſatiated Me with the fat of thy ſacrifices.
On the contrary, thou haſt burthened me with thy ſins;
Thou haſt wearied me with thine iniquities.
25 I, even I, am He;
I blot out thy tranſgreſſions for my own ſake;
And thy ſins I will not remember.

26 Re-

26 Remind me of thy plea: let us be judged on
equal terms:
Set forth thine own cauſe, that thou mayeſt clear
thyſelf.
27 Thy chief leader hath ſinned;
And thy public teachers have revolted from me;
28 And thy princes have profaned my ſanctuary:
Therefore will I give up Jacob for a devoted
thing,
And Iſrael to reproach.

CHAP. XLIV.

1 BUT hear now, O Jacob, my ſervant;
And Iſrael, whom I have choſen:
2 Thus ſaith JEHOVAH, thy maker;
And he that formed thee from the womb, and
will help thee:
Fear thou not, O my ſervant Jacob;
And, O Jeſhurun, whom I have choſen:
3 For I will pour out waters on the thirſty;
And flowing ſtreams on the dry ground:
I will pour out my ſpirit on thy ſeed;
And my bleſſing on thine offſpring.
4 And they ſhall ſpring up as the graſs among the
waters;
As the willows beſide the aqueducts.
5 One ſhall ſay; I belong to JEHOVAH;
And another ſhall be called by the name of Ja-
cob:
And this ſhall inſcribe his hand to JEHOVAH;
And ſhall be ſurnamed by the name of Iſrael.

6 Thus

6 Thus ſaith JEHOVAH, the King of Iſrael;
And his redeemer, JEHOVAH God of Hoſts:
I am the firſt, and I am the laſt:
And beſide me there is no God.
7 And who is like me, that he ſhould call forth this event,
And make it known beforehand, and diſpoſe it for me,
From the time that I appointed the people of the deſtined age?
The things that are now coming, and are to come hereafter, let them declare unto us.
8 Fear ye not, neither be ye afraid:
Have I not declared it unto you from the firſt?
Yea, I have foreſhewn it; and ye are my witneſſes.
Is there a God beſide me?
Yea, there is no other ſure protector; I know not any.
9 They that form the graven image are all of them vanity;
And their moſt curious works ſhall not profit.
Yea, their works themſelves bear witneſs to them,
That they ſee not, and that they underſtand not:
10 That every one may be aſhamed, that he hath formed a god;
And caſt a graven image, that profiteth not.

11 Be-

11 Behold, all his aſſociates ſhall be aſhamed;
Even the workmen themſelves ſhall bluſh:
They ſhall aſſemble all of them; they ſhall preſent themſelves;
They ſhall fear, and be aſhamed together.

12 The ſmith cutteth off a portion of iron:
He worketh it in the coals, and with hammers he formeth it;
And he exerteth upon it the force of his arm.
Yea, he is hungry, and his ſtrength faileth him;
He drinketh no water, and he is faint.

13 The carpenter ſtretcheth his line;
He marketh out the form of it with red ochre:
He worketh it with the ſharp tool;
He figureth it with the compaſs:
He maketh it according to the faſhion of a man;
According to the beauty of the human form, that it may abide in the houſe.

14 He heweth down cedars for his uſe:
And he taketh the pine, and the oak;
And layeth in good ſtore of the trees of the foreſt.
He planteth the aſh, and the rain nouriſheth it;

15 That it may be for the uſe of man, for fuel:
And he taketh thereof, and warmeth himſelf;
Yea he heateth the oven with it, and baketh bread:
He alſo formeth a god, and worſhipeth it:

He

He maketh of it a graven image, and boweth
down unto it.
16 Part of it he burneth in the fire;
And with part of it he dreſſeth fleſh, and eateth:
He roaſteth meat, and his hunger is ſatisfied;
He alſo warmeth himſelf, and ſayeth:
Aha! I am warmed, I have enjoyed the fire:
17 And the remainder thereof he maketh a god,
even his graven image;
He boweth down to it, and worſhipeth it;
And he prayeth unto it, and ſayeth;
Deliver me, for thou art my God!
18 They know not, neither do they underſtand:
Verily their eyes are cloſed up, that they cannot
ſee;
And their heart, that they cannot rightly
diſcern:
19 Neither doth he conſider in his heart;
Neither hath he knowlege, nor underſtanding to
ſay:
Part of it I have burned in the fire;
I have alſo baked bread on the coals thereof;
I have roaſted fleſh, and I have eaten:
And ſhall I make the remnant an abomination?
Shall I bow myſelf down to the ſtock of a tree?
20 He feedeth on aſhes; a deluded heart leadeth
him aſide;
So that he cannot deliver his own ſoul, nor ſay,
Is there not a lie in my right hand?

21 Re-

21 Remember theſe things, O Jacob;
And, Iſrael; for thou art my ſervant:
I have formed thee; thou art a ſervant unto me;
O Iſrael, by me thou ſhalt not be forgotten.
22 I have made thy tranſgreſſions vaniſh away like a cloud;
And thy ſins like a vapour:
Return unto me; for I have redeemed thee.

23 Sing, O ye heavens, for JEHOVAH hath effected it;
Utter a joyful ſound, O ye depths of the earth:
Burſt forth into ſong, O ye mountains;
Thou, foreſt, and every tree therein!
For JEHOVAH hath redeemed Jacob;
And will be glorified in Iſrael.

24 Thus ſaith JEHOVAH, thy redeemer;
Even he, that formed thee from the womb:
I am JEHOVAH, who make all things:
Who ſtretch out the heavens alone;
Who ſpread the firm earth by Myſelf:
25 I am He, who fruſtrateth the prognoſtics of the impoſtors;
And maketh the diviners mad;
Who reverſeth the devices of the ſages,
And infatuateth their knowledge:
26 Who eſtabliſheth the word of his ſervant;

And

And accompliſheth the counſel of his meſſengers:
Who ſayeth to Jeruſalem, Thou ſhalt be inhabited;
And to the cities of Judah, Ye ſhall be built;
And her deſolated places I will reſtore:
27 Who ſayeth to the deep, Be thou waſted;
And I will make dry thy rivers:
28 Who ſayeth to Cyrus, Thou art my ſhepherd!
And he ſhall fulfil all my pleaſure:
Who ſayeth to Jeruſalem, Thou ſhalt be built;
And to the Temple, Thy foundations ſhall be laid.

CHAP. XLV. 1 Thus ſaith JEHOVAH to his anointed;
To Cyrus, whom I hold faſt by the right hand:
That I may ſubdue nations before him;
And ungird the loins of kings:
That I may open before him the valves;
And the gates ſhall not be ſhut.
2 I will go before thee;
And make the mountains level:
The valves of braſs will I break in ſunder;
And the bars of iron will I hew down.
3 And I will give unto thee the treaſures of darkneſs,
And the ſtores deep hidden in ſecret places:
That thou mayeſt know, that I am JEHOVAH;
He that calleth thee by thy name, the God of Iſrael.

4 For the ſake of my ſervant Jacob;
And of Iſrael, my choſen;
I have even called thee by thy name;
I have ſurnamed thee, though thou knoweſt me not.

5 I am JEHOVAH, and none elſe;
Beſide me there is no God:
I will gird thee, though thou haſt not known me.

6 That they may know, from the riſing of the ſun,
And from the weſt, that there is none beſide Me:
I am JEHOVAH, and none elſe;

7 Forming light, and creating darkneſs;
Making peace, and creating evil:
I JEHOVAH am the author of all theſe things.

8 Drop down, O ye heavens, the dew from above;
And let the clouds ſhower down righteouſneſs:
Let the earth open her boſom, and let ſalvation produce her fruit;
And let juſtice puſh forth her bud together:
I JEHOVAH have created it.

9 Wo unto him, that contendeth with the power that formed him;
The potſherd with the moulder of the clay!
Shall the clay ſay to the potter, What makeſt thou?

And

And to the workman, Thou haſt no hands!
10 Wo unto him, that ſayeth to his father, What begetteſt thou?
And to his mother, What doſt thou bring forth?

11 Thus ſaith JEHOVAH, the Holy One of Iſrael;
And he that formeth the things, which are to come:
Do ye queſtion me concerning my children?
And do ye give me directions concerning the works of my hands?
12 I have made the earth;
And man upon it I have created:
My hands have ſtretched out the heavens;
And to all the hoſt of them I have given command:
13 I have raiſed him up in righteouſneſs;
And I will make level all his ways.
He ſhall build my city, and releaſe my captives;
Not for price, nor for reward:
Saith JEHOVAH God of Hoſts.

14 Thus ſaith JEHOVAH:
The wealth of Egypt, and the merchandiſe of Cuſh,
And the Sabeans tall of ſtature,
Shall come over to thee, and ſhall be thine:
They ſhall follow thee; in chains ſhall they paſs along;

They ſhall bow down to thee, and in ſuppliant
guiſe addreſs thee:
In thee alone is God:
And there is no God beſides whatever.
15 Verily, Thou art a God that hideſt thy coun-
ſels,
O God of Iſrael, the ſaviour!

16 They are aſhamed, they are even confounded,
his adverſaries, all of them;
Together they retire in confuſion, the fabricators
of images.
17 But Iſrael ſhall be ſaved in JEHOVAH with eter-
nal ſalvation:
Ye ſhall not be aſhamed, neither ſhall ye be
confounded to the ages of eternity.

18 For thus ſaith JEHOVAH;
Who created the heavens; He is God:
Who formed the earth and made it; He hath
eſtabliſhed it!
He created it not in vain; for he formed it to be
inhabited:
I am JEHOVAH, and none beſides:
19 I have not ſpoken in ſecret, in a dark place of
the earth;
I have not ſaid to the ſeed of Jacob, Seek ye me
in vain:
I am JEHOVAH, who ſpeak truth; who give di-
rect anſwers.

20 Aſ-

20 Aſſemble yourſelves together, and come;
Gather yourſelves together, ye that are eſcaped
from among the nations.
They know nothing, that carry about the wood,
which they have carved;
That addreſs themſelves in prayer to a god,
which cannot ſave.
21 Publiſh it abroad, and bring them near; and let
them conſult together:
Who hath made this known long before, hath
declared it from the firſt?
Is it not I JEHOVAH, than whom there is no
other God?
A God, that uttereth truth, and granteth ſalva-
tion; there is none beſide me?
22 Look unto me, and be ſaved, O all ye remote
people of the earth;
For I am God, and there is none elſe.
23 By myſelf have I ſworn; truth is gone forth
from my mouth;
The word, and it ſhall not be revoked:
Surely to me ſhall every knee bow, ſhall every
tongue ſwear:
24 Saying, Only to JEHOVAH belongeth ſalvation
and power:
To him they ſhall come, they ſhall be aſhamed,
all that are incenſed againſt him:
25 In JEHOVAH ſhall be juſtified, and make their
boaſt, all the ſeed of Iſrael.

CHAP. XLVI.

1 BEL boweth down, Nebo croucheth;
Their idols are laid on the beaſts and the cattle;
Their burthens are heavy, a grievous weight to the weary beaſt.
2 They crouched, they bowed down together;
They could not deliver their own charge;
Even they themſelves are gone into captivity.

3 Hearken unto me, O houſe of Jacob:
And all ye the remnant of the houſe of Iſrael:
Ye that have been borne by me from the birth;
That have been carried from the womb.
4 And even to your old age, I am the ſame;
And even to your grey hairs, I will carry you.
I have made, and I will bear;
I will carry, and will deliver you.

5 To whom will ye liken me, and equal me?
And to whom will ye compare me, that we may be like?
6 Ye that laviſh gold out of the bag;
And that weigh ſilver in the balance.
They hire a goldſmith, and he maketh it a god:
They worſhip him; yea they proſtrate themſelves before him.
7 They bear him on the ſhoulder; they carry him about;
They ſet him down in his place, and he ſtandeth:

From

From his place he ſhall not remove;
To him, that crieth unto him, he will not anſwer;
Neither will he deliver him from his diſtreſs.

8 Remember this, and ſhew yourſelves men:
Reflect on it deeply, O ye apoſtates.
9 Remember the former things, of old time:
Verily I am God, and none elſe;
I am God, nor is there any thing like me.
10 From the beginning making known the end;
And from early times, the things that are not yet done:
Saying, My counſel ſhall ſtand;
And whatever I have willed, I will effect.
11 Calling from the Eaſt the eagle;
And from a land far diſtant, the man of my counſel:
As I have ſpoken, ſo will I bring it to paſs;
I have formed the deſign, and I will execute it.
12 Hearken unto me, O ye ſtubborn of heart;
Ye that are far diſtant from deliverance:
13 I bring my promiſed deliverance near, it ſhall not be far diſtant;
And my ſalvation ſhall not be delayed.
And I will give in Sion ſalvation;
To Iſrael I will give my glory.

CHAP. XLVII.

1 DESCEND, and ſit on the duſt, O virgin daughter of Babylon;
Sit on the bare ground without a throne, O daughter of the Chaldeans:
For thou ſhalt no longer be called the tender, and the delicate.
2 Take the mill and grind the corn:
Uncover thy locks, diſcloſe thy flowing hair;
Make bare thy leg; wade through the rivers.
3 Thy nakedneſs ſhall be uncovered; even thy ſhame ſhall be ſeen:
I will take full vengeance; neither will I ſuffer man to intercede with me.
4 Our avenger, JEHOVAH God of Hoſts,
The Holy One of Iſrael, is his name!
5 Sit thou in ſilence, go into darkneſs, O daughter of the Chaldeans;
For thou ſhalt no longer be called the lady of the kingdoms.
6 I was angry with my people; I profaned my heritage;
And I gave them up into thy hand:
Thou didſt not ſhew mercy unto them;
Even upon the aged didſt thou greatly aggravate the weight of thy yoke.
7 And thou ſaidſt, I ſhall be a lady for ever:

Becauſe

Becauſe thou didſt not attentively conſider theſe things;
Thou didſt not think on what was in the end to befall thee.

8 But hear now this, O thou voluptuous, that ſitteſt in ſecurity:
Thou that ſayeſt in thy heart, I am, and there is none elſe;
I ſhall not ſit a widow; I ſhall not know the loſs of children.

9 Yet ſhall theſe two things come upon thee in a moment;
In one day loſs of children and widowhood:
On a ſudden ſhall they come upon thee;
Notwithſtanding the multitude of thy ſorceries, and the great ſtrength of thine inchantments.

10 But thou didſt truſt in thy wickedneſs, and ſaidſt, None ſeeth me:
Thy wiſdom and thy knowlege have perverted thy mind;
So that thou haſt ſaid in thy heart, I am, and there is none beſides.

11 Therefore evil ſhall come upon thee, which thou ſhalt not know how to deprecate;
And miſchief ſhall fall upon thee, which thou ſhalt not be able to expiate;
And deſtruction ſhall come upon thee ſuddenly, of which thou ſhalt have no apprehenſion.

12 Perſiſt now in thine inchantments;

And

And in the multitude of thy ſorceries, in which thou haſt laboured from thy youth:
If peradventure thou mayeſt be profited, if thou mayeſt be ſtrengthened by them.
13 Thou art wearied in the multiplicity of thy counſels:.
Let them ſtand up now, and ſave thee;
The obſervers of the heavens, the gazers on the ſtars;
They that prognoſticate at every new moon,
What are the events, that ſhall happen unto thee.
14 Behold they ſhall be like ſtubble; the fire ſhall burn them up:
They ſhall not deliver their own ſouls from the power of the flame;
Not a coal to warm one, not a fire to ſit by, ſhalt be left of them.
15 Such ſhall theſe be unto thee, with whom thou haſt laboured;
Thy negotiators, with whom thou haſt dealt from thy youth:
Every one ſhall turn aſide to his own buſineſs; none ſhall deliver thee.

CHAP. XLVIII.

1 HEAR this, O houſe of Jacob;
Ye that are called by the name of Iſrael:
Ye that flow from the fountain of Judah;
Ye that ſwear by the name of JEHOVAH,
And publicly acknowlege the God of Iſrael;
But not in ſincerity, nor in truth:
2 Who take their name from the Holy City,
And make the God of Iſrael their ſupport;
JEHOVAH God of Hoſts is his name:
3 The former things I ſhewed unto you from the firſt;
And from my mouth they proceeded, and I declared them:
On a ſudden I effected them, and they came to paſs.
4 Becauſe I knew, that thou waſt obſtinate,
And that thy neck was a ſinew of iron,
And that thy front was braſs:
5 Therefore I ſhewed them unto thee from the firſt:
Before they ſhould come to paſs, I made thee hear them:
Leſt thou ſhouldſt ſay, Mine idol hath cauſed them;
And my graven and my molten image hath directed them.
6 Thou didſt hear it beforehand; behold, the whole is accompliſhed:

And

And will ye not openly acknowlege this?
From this time I make thee hear new things,
Kept ſecret hitherto, and of which thou haſt no knowlege:
7 They are produced now, and not of old;
And before this day thou haſt not heard them:
Leſt thou ſhouldſt ſay, Lo! I knew them.
8 Yea, thou haſt not heard, thou haſt not known,
Yea, from the firſt thine ear was not opened to receive them:
For I knew, that thou wouldſt certainly deal falſely,
And that Apoſtate was thy name from thy birth.
9 For the ſake of my name I will defer mine anger;
And for the ſake of my praiſe I will reſtrain it from thee,
That I may not utterly cut thee off.
10 Behold, I have purified thee in the fire, but not as ſilver;
I have tried thee in the furnace of affliction.
11 For mine own ſake will I do it; for how would my name be blaſphemed?
And my glory I will not give to another.

12 Hearken unto me, O Jacob my ſervant;
And Iſrael, whom I have called.
I am He; I am the firſt, and I am the laſt;
13 Yea my hand hath founded the earth;
And my right hand hath ſpanned the heavens;

I ſum-

I ſummon them; they preſent themſelves together.

14 Gather yourſelves together all of you, and hear:
Who among you hath predicted theſe things?
He, whom JEHOVAH hath loved, will execute
His will on Babylon, and his power on the Chaldeans.
15 I, even I, have ſpoken; yea I have called him:
I have brought him, and his way ſhall proſper.
16 Draw near unto me, and hear yè this:
From the beginning I have not ſpoken in ſecret:
Before the time when it began to exiſt, I had decreed it.
And now the Lord JEHOVAH hath ſent me, and his Spirit.

17 Thus ſaith JEHOVAH;
Thy redeemer, the Holy One of Iſrael:
I am JEHOVAH, thy God;
Who teacheth thee what will tend to thy profit;
Who directeth thee in the way wherein thou ſhouldſt go.
18 O that thou hadſt attended to my commands!
Then had thy proſperity been like the river;
And thy bleſſedneſs, as the floods of the ſea:
19 And thy ſeed had been as the ſand;
And the iſſue of thy bowels, like that of the bowels thereof:

Thy

Thy name ſhould not be cut off, nor deſtroyed from before me.

20 Come ye forth from Babylon; flee ye from the land of the Chaldeans with the voice of joy:
Publiſh ye this, and make it heard; utter it forth even to the end of the earth:
Say ye, JEHOVAH hath redeemed his ſervant Jacob;
21 They thirſted not in the deſerts, through which he made them go;
Waters from the rock he cauſed to flow for them;
Yea he clave the rock, and forth guſhed the waters.
22 There is no peace, ſaith JEHOVAH, to the wicked.

CHAP. XLIX.

1 HEARKEN unto me, O ye diſtant lands;
And ye peoples, attend from afar.
JEHOVAH from the womb hath called me;
From the bowels of my mother hath he mentioned my name.
2 And he hath made my mouth a ſharp ſword;
In the ſhadow of his hand he hath concealed me:
Yea he hath made me a poliſhed ſhaft;
He hath laid me up in ſtore in his quiver:

3 And

3 And he hath ſaid unto me, Thou art my ſervant;
Iſrael, in whom I will be glorified.
4 And I ſaid: I have laboured in vain;
For nought, and for vanity, I have ſpent my ſtrength:
Nevertheleſs my cauſe is with JEHOVAH;
And the reward of my work with my God.
5 And now thus ſaith JEHOVAH,
(Who formed me from the womb to be his ſervant,
To bring back again Jacob unto him,
And that Iſrael unto him may be gathered:
Therefore am I glorious in the eyes of JEHOVAH,
And my God is my ſtrength:)
6 It is a ſmall thing for thee, that thou ſhouldſt be my ſervant,
To raiſe up the cions of Jacob,
And to reſtore the branches of Iſrael:
I will even give thee for a light to the nations,
To be my ſalvation to the end of the earth.

7 Thus ſaith JEHOVAH,
The redeemer of Iſrael, his Holy One;
To him, whoſe perſon is deſpiſed, whom the nation holds in abhorrence;
To the ſubject of rulers:
Kings ſhall ſee him, and riſe up;
Princes, and they ſhall worſhip him:
For the ſake of JEHOVAH, who is faithful;

Of

Of the Holy One of Iſrael, for he hath choſen thee.

8 Thus ſaith JEHOVAH:
In the ſeaſon of acceptance have I heard thee,
And in the day of ſalvation have I helped thee;
And I will preſerve thee, and give thee for a covenant of the people;
To reſtore the land, to give poſſeſſion of the deſolate heritages.

9 Saying to the bounden, Go forth;
And to thoſe that are in darkneſs, Appear:
They ſhall feed beſide the ways,
And on all the eminences ſhall be their paſture.

10 They ſhall not hunger, neither ſhall they thirſt;
Neither ſhall the glowing heat, or the ſun ſmite them:
For he, that hath compaſſion on them, ſhall lead them;
And ſhall guide them to the burſting ſprings of water.

11 And I will make all my mountains an even way;
And my cauſſeys ſhall be raiſed on high.

12 Lo! theſe ſhall come from afar;
And lo! theſe from the North and the Weſt;
And theſe from the land of Sinim.

13 Sing aloud, O ye heavens; and rejoice, O earth;
Ye mountains, burſt forth into ſong:

For JEHOVAH hath comforted his people;
And will have compaſſion on his afflicted.

14 But Sion ſayeth: JEHOVAH hath forſaken me;
And my Lord hath forgotten me.
15 Can a woman forget her ſucking infant;
That ſhe ſhould have no tenderneſs for the ſon of her womb?
Even theſe may forget;
But I will not forget thee.
16 Behold, on the palms of my hands have I delineated thee:
Thy walls are for ever in my ſight.
17 They, that deſtroyed thee, ſhall ſoon become thy builders;
And they, that laid thee waſte, ſhall become thine offspring.
18 Lift up thine eyes around, and ſee;
All theſe are gathered together, they come to thee.
As I live, ſaith JEHOVAH,
Surely thou ſhalt clothe thyſelf with them all, as with a rich dreſs;
And bind them about thee, as a bride her jewels.
19 For thy waſte, and thy deſolate places,
And thy land laid in ruins;
Even now it ſhall be ſtraitened with inhabitants;
And they, that devoured thee, ſhall be removed far away.

20 The ſons, of whom thou waſt bereaved, ſhall
yet ſay in thine ears:
This place is too ſtrait for me; make room for
me, that I may dwell.
21 And thou ſhalt ſay in thine heart: Who hath
begotten me theſe?
I was bereaved of my children, and ſolitary;
An exile, and an outcaſt; who then hath nurſed
theſe up?
Lo! I was abandoned, and alone; theſe then,
where were they?
22 Thus ſaith the Lord JEHOVAH:
Behold, I will lift up my hand to the nations;
And to the peoples will I exalt my ſignal;
And they ſhall bring thy ſons in their boſom,
And thy daughters ſhall be borne on their ſhoul-
der:
23 And kings ſhall be thy foſter-fathers,
And their queens thy nurſing mothers:
With their faces to the earth they ſhall bow down
unto thee,
And ſhall lick the duſt of thy feet.
And thou ſhalt know, that I am JEHOVAH;
And that they, who truſt in him, ſhall not be
aſhamed.

24 Shall the ſpoil be taken away from the
mighty?
Or ſhall the prey ſeiſed by the terrible be reſ-
cued?

25 Yea,

25 Yea, thus ſaith JEHOVAH;
Even the prey of the mighty ſhall be retaken;
And the ſpoil ſeiſed by the terrible ſhall be reſcued:
For with thoſe, that contend with thee, I will contend;
And thy children I will deliver.
26 And I will gorge thine oppreſſors with their own fleſh;
And with their own blood, as with new wine, will I drench them:
And all fleſh ſhall know,
That I JEHOVAH am thy ſaviour;
And that thy redeemer is the Mighty One of Jacob.

CHAP. L. 1 THUS ſaith JEHOVAH:
Where is this bill of your mother's divorcement,
By which I diſmiſſed her?
Or who is he among my creditors,
To whom I have ſold you?
Behold, for your iniquities are ye ſold;
And for your tranſgreſſions is your mother diſmiſſed.
2 Wherefore came I, and there was no man?
Called I, and none anſwered?
Is then my hand ſo greatly ſhortened, that I cannot redeem?
And have I no power to deliver?
Behold, at my rebuke I make dry the ſea;

I make the rivers a deſert:
Their fiſh is dried up, becauſe there is no water;
And dieth away for thirſt.
3 I cloath the heavens with blackneſs;
And ſackcloth I make their covering.

4 THE Lord JEHOVAH hath given me the tongue of the learned;
That I might know how to ſpeak a ſeaſonable word to the weary.
He wakeneth, morning by morning,
He wakeneth mine ear, to hearken with the attention of a learner.
5 The Lord JEHOVAH hath opened mine ear;
And I was not rebellious;
Neither did I withdraw myſelf backward.
6 I gave my back to the ſmiters,
And my cheeks to them, that plucked off the hair:
My face I hid not from ſhame and ſpitting.
7 For the Lord JEHOVAH is my helper;
Therefore I am not aſhamed.
Therefore have I ſet my face as a flint;
And I know, that I ſhall not be confounded.
8 He that juſtifieth me is near at hand:
Who is he that will contend with me? let us ſtand forth together:
Who is mine adverſary? let him come on to the conteſt.

9 Be-

9 Behold, the Lord JEHOVAH is my advocate:
Who is he that ſhall condemn me?
Lo! all of them ſhall wax old as a garment;
The moth ſhall conſume them.

10 Who is there among you, that feareth JEHOVAH?
Let him hearken unto the voice of his ſervant:
That walketh in darkneſs, and hath no light?
Let him truſt in the name of JEHOVAH;
And reſt himſelf on the ſupport of his God.
11 Behold, all ye who kindle a fire;
Who heap the fuel round about:
Walk ye in the light of your fire,
And of the fuel, which ye have kindled.
This ye ſhall have at my hand;
Ye ſhall lie down in ſorrow.

CHAP. LI. 1 HEARKEN unto me, ye that purſue righteouſneſs,
Ye that ſeek JEHOVAH.
Look unto the rock, from whence ye were hewen;
And to the hollow of the cave, whence ye were digged.
2 Look unto Abraham your father;
And unto Sarah, who bore you:
For I called him, being a ſingle perſon,
And I bleſſed him, and I multiplied him.
3 Thus therefore ſhall JEHOVAH conſole Sion;
He ſhall conſole all her deſolations:

And he ſhall make her wilderneſs like Eden;
And her deſert like the garden of JEHOVAH:
Joy and gladneſs ſhall be found in her;
Thankſgiving, and the voice of melody.

4 Attend unto me, O ye peoples;
And give ear unto me, O ye nations:
For the law from me ſhall proceed;
And my judgement will I cauſe to break forth for a light to the peoples.
5 My righteouſneſs is at hand; my ſalvation goeth forth;
And mine arm ſhall diſpenſe judgement to the peoples:
Me the diſtant lands ſhall expect;
And to mine arm ſhall they look with confidence.
6 Lift up unto the heavens your eyes;
And look down unto the earth beneath:
Verily the heavens ſhall diſſolve, like ſmoke;
And the earth ſhall wax old, like a garment;
And its inhabitants ſhall periſh, like the vileſt inſect:
But my ſalvation ſhall endure for ever:
And my righteouſneſs ſhall not decay.

7 Hearken unto me, ye that know righteouſneſs;
The people, in whoſe heart is my law:
Fear not the reproach of wretched man;
Neither be ye borne down by their revilings:

8 For

8 For the moth ſhall conſume them, like a garment;
And the worm ſhall eat them, like wool:
But my righteouſneſs ſhall endure for ever;
And my ſalvation to the age of ages.

9 Awake, awake, clothe thyſelf with ſtrength,
O Arm of JEHOVAH!
Awake, as in the days of old, the antient generations.
Art thou not the ſame that ſmote Rahab, that wounded the dragon?
10 Art thou not the ſame, that dried up the ſea, the waters of the great deep?
That made the depths of the ſea a path for the redeemed to paſs through;
11 Thus ſhall the ranſomed of JEHOVAH return,
And come to Sion with loud acclamation:
And everlaſting gladneſs ſhall crown their heads;
Joy and gladneſs ſhall they obtain,
And ſorrow and ſighing ſhall flee away.
12 I, even I, am he that comforteth you:
Who art thou, that thou ſhouldſt fear wretched man, that dieth;
And the ſon of man, that ſhall become as the graſs?
13 And ſhouldſt forget JEHOVAH thy maker,
Who ſtretched out the heavens, and founded the earth;
And ſhouldſt every day be in continued fear,

Becauſe of the fury of the oppreſſor,
As if He were juſt ready to deſtroy:
And where now is the fury of the oppreſſor?
14 He marcheth on with ſpeed, who cometh to ſet free the captive;
That he may not die in the dungeon,
And that his bread may not fail.
15 For I am JEHOVAH thy God;
He, who ſtilleth at once the ſea, though the waves thereof roar;
JEHOVAH God of Hoſts is his name.
16 I have put my words in thy mouth;
And with the ſhadow of my hand have I covered thee:
To ſtretch out the heavens, and to lay the foundations of the earth;
And to ſay unto Sion, Thou art my people.
17 Rouſe thyſelf, rouſe thyſelf up; ariſe, O Jeruſalem!
Who haſt drunken from the hand of JEHOVAH the cup of his fury:
The dregs of the cup of trembling, thou haſt drunken, thou haſt wrung them out.
18 There is not one to lead her, of all the ſons which ſhe hath brought forth;
Neither is there one to ſupport her by the hand, of all the ſons which ſhe hath educated.
19 Theſe two things have befallen thee; who ſhall bemoan thee?

De-

Deſolation, and deſtruction; the famine, and
the ſword; who ſhall comfort thee?
20 Thy ſons lie aſtounded; they are caſt down;
At the head of all the ſtreets, like the oryx taken
in the toils;
Drenched to the full with the fury of JEHOVAH,
with the rebuke of thy God.
21 Wherefore hear now this, O thou afflicted
daughter;
And thou drunken, but not with wine.
22 Thus ſaith thy Lord JEHOVAH;
And thy God, who avengeth his people:
Behold, I take from thy hand the cup of trem-
bling;
The dregs of the cup of my fury;
Thou ſhalt drink of it again no more.
23 But I will put it into the hand of them who op-
preſs thee;
Who ſay to thee, Bow down thy body, that we
may go over:
And thou layedſt down thy back, as the ground;
And as the ſtreet, to them that paſs along.

CHAP. LII.

1 AWAKE, awake; be clothed with thy ſtrength, O Sion:
Clothe thyſelf with thy glorious garments, O Jeruſalem, thou holy city!
For no more ſhall enter into thee the uncircumciſed and the polluted.
2 Shake thyſelf from the duſt, aſcend thy lofty ſeat, O Jeruſalem:
Looſe thyſelf from the bands of thy neck, O captive daughter of Sion!
3 For thus ſaith JEHOVAH;
For nought were ye ſold;
And not with money ſhall ye be ranſomed.
4 For thus ſaith the Lord JEHOVAH:
My people went down to Egypt,
At the firſt, to ſojourn there:
And the Aſſyrian, at the laſt, hath oppreſſed them.
5 And now, what have I more to do, ſaith JEHOVAH:
Seeing that my people is taken away for nought;
And they, that are lords over them, make their boaſt of it, ſaith JEHOVAH:
And continually every day is my name expoſed to contempt.
6 Therefore ſhall my people know my name in that day:
For I am He, JEHOVAH, that promiſed; and lo! here I am!

7 How

7 How beautiful appear on the mountains
The feet of the joyful meſſenger; of him, that announceth peace!
Of the joyful meſſenger of good tidings; of him, that announceth ſalvation!
Of him, that ſayeth unto Sion, Thy God reigneth!
8 All thy watchmen lift up their voice; they ſhout together:
For face to face ſhall they ſee, when JEHOVAH returneth to Sion.
9 Burſt forth into joy, ſhout together, ye ruins of Jeruſalem!
For JEHOVAH hath comforted his people; he hath redeemed Iſrael.
10 JEHOVAH hath made bare his holy arm, in the ſight of all the nations;
And all the ends of the earth have ſeen the ſalvation of our God.

11 Depart, depart ye, go ye out from thence; touch no polluted thing:
Go ye out from the midſt of her; be ye clean, ye that bear the veſſels of JEHOVAH!
12 Verily not in haſte ſhall ye go forth;
And not by flight ſhall ye march along:
For JEHOVAH ſhall march in your front;
And the God of Iſrael ſhall bring up your rear.

13 BE-

13 BEHOLD, my ſervant ſhall proſper;
He ſhall be raiſed aloft, and magnified, and very highly exalted.
14 As many were aſtoniſhed at him;
(To ſuch a degree was his countenance diſfigured, more than that of man;
And his form, more than the ſons of men;)
15 So ſhall he ſprinkle many nations:
Before him ſhall kings ſhut their mouths;
For what was not before declared to them, they ſhall ſee,
And what they had not heard, they ſhall attentively conſider.

CHAP. LIII. 1 Who hath believed our report;
And to whom hath the arm of JEHOVAH been manifeſted?
2 For he groweth up in their ſight like a tender ſucker;
And like a root from a thirſty ſoil:
He hath no form, nor any beauty, that we ſhould regard him;
Nor is his countenance ſuch, that we ſhould deſire him.
3 Deſpiſed, nor accounted in the number of men;
A man of ſorrows, and acquainted with grief;
As one that hideth his face from us:

He was deſpiſed, and we eſteemed him not.
4 Surely our infirmities he hath borne:
And our ſorrows, he hath carried them:
Yet we thought him judicially ſtricken;
Smitten of God, and afflicted.
5 But he was wounded for our tranſgreſſions;
Was ſmitten for our iniquities:
The chaſtiſement, by which our peace is effected, was laid upon him;
And by his bruiſes we are healed.
6 We all of us like ſheep have ſtrayed;
We have turned aſide, every one to his own way;
And JEHOVAH hath made to light upon him the iniquity of us all.
7 It was exacted, and he was made anſwerable;
and he opened not his mouth:
As a lamb that is led to the ſlaughter,
And as a ſheep before her ſheerers,
Is dumb; ſo he opened not his mouth.
8 By an oppreſſive judgement he was taken off;
And his manner of life who would declare?
For he was cut off from the land of the living;
For the tranſgreſſion of my people he was ſmitten to death.
9 And his grave was appointed with the wicked;
But with the rich man was his tomb.
Although he had done no wrong,
Neither was there any guile in his mouth;

10 Yet

10 Yet it pleaſed JEHOVAH to cruſh him with affliction.
If his ſoul ſhall make a propitiatory ſacrifice,
He ſhall ſee a ſeed, which ſhall prolong their days,
And the gracious purpoſe of JEHOVAH ſhall proſper in his hands.
11 Of the travail of his ſoul he ſhall ſee [the fruit,] and be ſatisfied:
By the knowlege of him ſhall my ſervant juſtify many;
For the puniſhment of their iniquities he ſhall bear.
12 Therefore will I diſtribute to him the many for his portion;
And the mighty people ſhall he ſhare for his ſpoil:
Becauſe he poured his ſoul out unto death;
And was numbered with the tranſgreſſors:
And he bare the ſin of many;
And made interceſſion for the tranſgreſſors.

1 SHOUT

CHAP. LIV.

1 SHOUT for joy, O thou barren, that didſt not bear;
Break forth into joyful ſhouting, and exult, thou that didſt not travail:
For more are the children of the deſolate,
Than of the married woman, ſaith JEHOVAH.
2 Enlarge the place of thy tent;
And let the canopy of thy habitation be extended:
Spare not; lengthen thy cords,
And firmly fix thy ſtakes:
3 For on the right hand, and on the left, thou ſhalt burſt forth with increaſe;
And thy ſeed ſhall inherit the nations;
And they ſhall inhabit the deſolate cities.
4 Fear not, for thou ſhalt not be confounded;
And bluſh not, for thou ſhalt not be brought to reproach:
For thou ſhalt forget the ſhame of thy youth;
And the reproach of thy widowhood thou ſhalt remember no more.
5 For thy huſband is thy maker;
JEHOVAH God of Hoſts is his name:
And thy redeemer is the Holy One of Iſrael;
The God of the whole earth ſhall he be called.
6 For as a woman forſaken, and deeply afflicted, hath JEHOVAH recalled thee;

And as a wife, wedded in youth, but afterwards rejected, ſaith thy God.

7 In a little anger have I forſaken thee;
But with great mercies will I receive thee again:
8 In a ſhort wrath I hid my face for a moment from thee;
But with everlaſting kindneſs will I have mercy on thee;
Saith thy redeemer JEHOVAH.
9 The ſame will I do now, as in the days of Noah, when I ſware,
That the waters of Noah ſhould no more paſs over the earth:
So have I ſworn, that I will not be wroth with thee, nor rebuke thee.
10 For the mountains ſhall be removed;
And the hills ſhall be overthrown:
But my kindneſs from thee ſhall not be removed;
And the covenant of my peace ſhall not be overthrown:
Saith JEHOVAH, who beareth towards thee the moſt tender affection.
11 O thou afflicted, beaten with the ſtorm, deſtitute of conſolation!
Behold I lay thy ſtones in cement of vermillion,
And thy foundations with ſapphires:
12 And I will make of rubies thy battlements;
And thy gates of carbuncles;

And

And the whole circuit of thy walls ſhall be of
precious ſtones.
13 And all thy children ſhall be taught by JEHO-
VAH;
And great ſhall be the proſperity of thy children.
14 In righteouſneſs ſhalt thou be eſtabliſhed:
Be thou far from oppreſſion; yea thou ſhalt not
fear it;
And from terror; for it ſhall not approach thee.
15 Behold, they ſhall be leagued together, but not
by my command;
Whoſoever is leagued againſt thee, ſhall come
over to thy ſide.
16 Behold, I have created the ſmith,
Who bloweth up the coals into a fire,
And produceth inſtruments according to his
work;
And I have created the deſtroyer to lay waſte.
17 Whatever weapon is formed againſt thee, it ſhall
not proſper;
And againſt every tongue, that contendeth with
thee; thou ſhalt obtain thy cauſe.
This is the heritage of JEHOVAH's ſervants,
And their juſtification from me, ſaith JEHOVAH.

CHAP. LV.

1 HO! every one that thirſteth, come ye to the waters!
And that hath no ſilver, come ye, buy, and eat;
Yea, come, buy ye without ſilver;
And without price, wine and milk.
2 Wherefore do ye weigh out your ſilver for that which is no bread?
And your riches, for that which will not ſatisfy?
Attend, and hearken unto me; and eat that which is truly good;
And your ſoul ſhall feaſt itſelf with the richeſt delicacies.
3 Incline your ear, and come unto me;
Attend, and your ſoul ſhall live:
And I will make with you an everlaſting covenant;
I will give you the gracious promiſes made to David, which never ſhall fail.
4 Behold, for a witneſs to the peoples I have given him;
A leader, and a lawgiver to the nations.
5 Behold, the nation, whom thou kneweſt not, thou ſhalt call;
And the nation, who knew not thee, ſhall run unto thee,
For the ſake of JEHOVAH thy God;

And

And for the Holy One of Iſrael, for he hath glorified thee.

6 Seek ye JEHOVAH, while he may be found;
Call ye upon him, while he is near at hand.
7 Let the wicked forſake his way,
And the unrighteous man his thoughts:
And let him return unto JEHOVAH, for he will receive him with compaſſion;
And unto our God; for he aboundeth in forgiveneſs.
8 For my thoughts are not your thoughts;
Neither are your ways my ways, ſaith JEHOVAH.
9 For as the heavens are higher than the earth;
So are my ways higher than your ways,
And my thoughts than your thoughts.
10 Verily, like as the rain deſcendeth,
And the ſnow from the heavens;
And thither it doth not return:
But moiſteneth the earth,
And maketh it generate, and put forth its increaſe;
That it may give ſeed to the ſower, and bread to the eater:
11 So ſhall be the word, which goeth forth from my mouth;
It ſhall not return unto me fruitleſs;
But it ſhall effect, what I have willed;

And make the purpoſe ſucceed, for which I have ſent it.

12 Surely with joy ſhall ye go forth,
And with peace ſhall ye be led onward:
The mountains and the hills ſhall burſt forth before you into ſong;
And all the trees of the field ſhall clap their hands.

13 Inſtead of the thorny buſhes ſhall grow up the fir-tree;
And inſtead of the bramble ſhall grow up the myrtle:
And it ſhall be unto JEHOVAH for a memorial;
For a perpetual ſign, which ſhall not be aboliſhed.

CHAP. LVI.

1 THUS ſaith JEHOVAH:
Keep ye judgement, and practice righteouſneſs;
For my ſalvation is near, juſt ready to come;
And my righteouſneſs, to be revealed.

2 Bleſſed is the mortal, that doeth this;
And the ſon of man that holdeth it faſt;
That keepeth the ſabbath, and profaneth it not;
And reſtraineth his hand, from doing evil.

3 And let not the ſon of the ſtranger ſpeak,
That cleaveth unto JEHOVAH, ſaying:
JEHOVAH hath utterly ſeparated me from his people.
Neither let the eunuch ſay:

Be-

Behold, I am a dry tree.

4 For thus ſaith JEHOVAH to the eunuchs:
Whoever of them ſhall have kept my ſabbaths,
And ſhall have choſen that in which I delight,
And ſhall have ſtedfaſtly maintained my covenant;

5 To them I will give in my houſe,
And within my walls, a memorial and a name,
Better than that of ſons and daughters:
An everlaſting name will I give them,
Which ſhall never be cut off.

6 And the ſons of the ſtranger, who cleave unto JEHOVAH;
To miniſter unto him, and to love the name of JEHOVAH,
And to become his ſervants:
Every one that keepeth the ſabbath, and profaneth it not;
And that ſtedfaſtly maintaineth my covenant:

7 Them will I bring unto my holy mountain;
And I will make them rejoice in my houſe of prayer:
Their burnt-offerings and their ſacrifices ſhall be accepted on mine altar;
For my houſe ſhall be called, The houſe of prayer for all the peoples.

8 Thus ſaith the Lord JEHOVAH,
Who gathereth together the outcaſts of Iſrael:
Yet will I gather others unto him, beſide thoſe that are already gathered.

9 O ALL ye beaſts of the field, come away;
Come to devour, O all ye beaſts of the foreſt!
10 His watchmen are blind, all of them; they are ignorant;
They are all of them dumb dogs, they cannot bark:
Dreamers, ſluggards, loving to ſlumber.
11 Yea theſe dogs are of untamed appetite;
They know not to be ſatisfied.
And the ſhepherds themſelves cannot underſtand:
They all of them turn aſide to their own way;
Each to his own lucre, from the higheſt to the loweſt.
12 Come on, let us provide wine;
And let us ſwill ſtrong drink:
And as to day, ſo ſhall be the cheer of to-morrow;
Great, even far more abundant.

CHAP. LVII.

1 THE righteous man periſheth, and no one conſidereth;
And pious men are taken away, and no one underſtandeth;
That the righteous man is taken away, becauſe of the evil.
2 He ſhall go in peace: he ſhall reſt in his bed;

Even

Even the perfect man; he that walketh in the
ſtrait path.

3 But ye, draw ye near hither, O ye ſons of the
ſorcereſs;
Ye ſeed of the adulterer, and of the harlot!

4 Of whom do ye make your ſport?
At whom do ye widen the mouth, and loll the
tongue?
Are ye not apoſtate children, a falſe ſeed?

5 Burning with the luſt of idols under every green
tree;
Slaying the children in the vallies, under the
clefts of the rocks?

6 Among the ſmooth ſtones of the valley is thy
portion;
Theſe, theſe are thy lot:
Even to theſe haſt thou poured out thy libation,
Haſt thou preſented thine offering.
Can I ſee theſe things with acquieſcence?

7 Upon a high and lofty mountain haſt thou ſet
thy bed:
Even thither haſt thou gone up to offer ſacrifice.

8 Behind the door and the door-poſts haſt thou ſet
thy memorial:
Thou haſt departed from me, and art gone up;
thou haſt enlarged thy bed;
And thou haſt made a covenant with them:
Thou haſt loved their bed; thou haſt provided a
place for it.

9 And thou haſt viſited the king with a preſent of oil;
And haſt multiplied thy precious ointments:
And thou haſt ſent thine ambaſſadors afar;
And haſt debaſed thyſelf even unto Hades.
10 In the length of thy journeys thou haſt wearied thyſelf:
Thou haſt ſaid, There is no hope:
Thou haſt found the ſupport of thy life by thy labour;
Therefore thou haſt not utterly fainted.
11 And of whom haſt thou been ſo anxiouſly afraid, that thou ſhouldſt thus deal falſely?
And haſt not remembered me, nor revolved it in thy mind?
Is it not becauſe I was ſilent, and winked; and thou feareſt me not?
12 But I will declare my righteouſneſs;
And thy deeds ſhall not avail thee.
13 When thou crieſt, let thine aſſociates deliver thee:
But the wind ſhall bear them away; a breath ſhall take them off.
But he that truſteth in me ſhall inherit the land,
And ſhall poſſeſs my holy mountain.

14 Then will I ſay: Caſt up, caſt up the cauſſey; make clear the way;
Remove every obſtruction from the road of my people.

15 For

15 For thus ſaith JEHOVAH, the high, and the lofty;
Inhabiting eternity; and whoſe name is the Holy One:
The high and the holy place will I inhabit;
And with the contrite, and humble of ſpirit:
To revive the ſpirit of the humble;
And to give life to the heart of the contrite.
16 For I will not alway contend;
Neither for ever will I be wroth:
For the ſpirit from before me would be overwhelmed;
And the living ſouls, which I have made.
17 Becauſe of his iniquity for a ſhort time I was wroth:
And I ſmote him; hiding my face in mine anger.
And he departed, turning back in the way of his own heart.
18 I have ſeen his ways; and I will heal him, and will be his guide;
And I will reſtore comforts, to him, and to his mourners.
19 I create the fruit of the lips:
Peace, peace, to him that is near,
And to him that is afar off, ſaith JEHOVAH; and I will heal him.
20 But the wicked are like the troubled ſea;
For it never can be at reſt;
But its waters work up filth and mire.
21 There is no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 CRY aloud; ſpare not:
Like a trumpet lift up thy voice:
And declare unto my people their tranſgreſſion;
And to the Houſe of Jacob their ſin.
2 Yet me day after day they ſeek;
And to know my ways they take delight:
As a nation that doeth righteouſneſs,
And hath not forſaken the ordinance of their God.
They continually inquire of me concerning the ordinances of righteouſneſs;
They take delight to draw nigh unto God.
3 Wherefore have we faſted, and thou ſeeſt not?
Have we afflicted our ſouls, and thou doſt not regard?
Behold, in the day of your faſting, ye enjoy your pleaſure;
And all your demands of labour ye rigorouſly exact.
4 Behold, ye faſt for ſtrife and contention:
And to ſmite with the fiſt the poor.
Wherefore faſt ye unto me in this manner;
To make your voice to be heard on high;
5 Is ſuch then the faſt, which I chooſe;
That a man ſhould afflict his ſoul for a day?
Is it, that he ſhould bow down his head like a bulruſh;

And

And ſpread ſackcloth and aſhes for his couch?
Shall this be called a faſt,
And a day acceptable to JEHOVAH?
6 Is not this the faſt, which I chooſe?
To diſſolve the bands of wickedneſs;
To looſen the oppreſſive burthens;
To deliver thoſe that are cruſhed by violence;
And that ye ſhould break aſunder every yoke?
7 Is it not to diſtribute thy bread to the hungry;
And to bring the wandering poor into thy houſe?
When thou ſeeſt the naked, that thou clothe him:
And that thou hide not thyſelf from thine own fleſh?
8 Then ſhall thy light break forth like the morning;
And thy wounds ſhall ſpeedily be healed over:
And thy righteouſneſs ſhall go before thee;
And the glory of JEHOVAH ſhall bring up thy rear.
9 Then ſhalt thou call, and JEHOVAH ſhall anſwer;
Thou ſhalt cry, and he ſhall ſay, Lo I am here!
If thou remove from the midſt of thee the yoke;
The pointing of the finger, and the injurious ſpeech.
10 If thou bring forth thy bread to the hungry,
And ſatisfy the afflicted ſoul;
Then ſhall thy light riſe in obſcurity,
And thy darkneſs ſhall be as the noon-day.

11 And JEHOVAH ſhall lead thee continually,
And ſatisfy thy ſoul in the ſevereſt drought;
And he ſhall renew thy ſtrength:
And thou ſhalt be like a well-watered garden,
and like a flowing ſpring,
Whoſe waters ſhall never fail.
12 And they that ſpring from thee ſhall build the antient ruins;
The foundations of old times ſhall they raiſe up:
And thou ſhalt be called the repairer of the broken mound;
The reſtorer of paths to be frequented by inhabitants.
13 If thou reſtrain thy foot from the ſabbath;
From doing thy pleaſure on my holy Day:
And ſhalt call the ſabbath, a delight;
And the holy Feaſt of JEHOVAH, honourable:
And ſhalt honour it, by refraining from thy purpoſe;
From purſuing thy pleaſure, and from ſpeaking vain words:
14 Then ſhalt thou delight thyſelf in JEHOVAH;
And I will make thee ride on the high places of the earth:
And I will feed thee on the inheritance of Jacob thy father:
For the mouth of JEHOVAH hath ſpoken it.

CHAP. LIX.

1 BEHOLD, the hand of JEHOVAH is not contracted, ſo that he cannot ſave;
Neither is his ear grown dull, ſo that he cannot hear.
2 But your iniquities have made a ſeparation,
Between you and your God;
And your ſins have hidden
His face from you, that he doth not hear.
3 For your hands are polluted with blood,
And your fingers with iniquity;
Your lips ſpeak falſehood,
And your tongue muttereth wickedneſs.
4 No one preferreth his ſuit in juſtice,
And no one pleadeth in truth:
Truſting in vanity, and ſpeaking lies;
Conceiving miſchief, and bringing forth iniquity.
5 They hatch the eggs of the baſiliſk,
And weave the web of the ſpider:
He that eateth of their eggs dieth;
And when it is cruſhed, a viper breaketh forth.
6 Of their webs no garment ſhall be made;
Neither ſhall they cover themſelves with their works:
Their works are works of iniquity,
And the deed of violence is in their hands.

7 Their feet run ſwiftly to evil,
And they haſten to ſhed innocent blood:
Their devices are devices of iniquity;
Deſtruction and calamity is in their paths.
8 The way of peace they know not;
Neither is there any judgement in their tracks:
They have made to themſelves crooked paths;
Whoever goeth in them, knoweth not peace.
9 Therefore is judgement far diſtant from us;
Neither doth juſtice overtake us:
We look for light, but behold darkneſs;
For brightneſs, but we walk in obſcurity.
10 We grope for the wall, like the blind;
And we wander, as thoſe that are deprived of ſight:
We ſtumble at mid-day, as in the twilight;
In the midſt of delicacies, as among the dead.
11 We groan all of us, like the bears;
And like the doves, we make a continued moan.
We look for judgement, and there is none;
For ſalvation, and it is far diſtant from us.
12 For our tranſgreſſions are multiplied before thee;
And our ſins bring an accuſation againſt us:
For our tranſgreſſions cleave faſt unto us;
And our iniquities we acknowlege.
13 By rebelling, and lying, againſt JEHOVAH;
And by turning backward from following our God:

By

By ſpeaking injury, and conceiving revolt;
And by meditating from the heart lying words.
14 And judgement is turned away backwards;
And juſtice ſtandeth aloof:
For truth hath ſtumbled in the open ſtreet:
And rectitude hath not been able to enter.
15 And truth is utterly loſt;
And he that ſhunneth evil, expoſeth himſelf to be plundered:
And JEHOVAH ſaw it,
And it diſpleaſed him, that there was no judgement.
16 And he ſaw, that there was no man;
And he wondered, that there was no one to interpoſe:
Then his own arm wrought ſalvation for him;
And his righteouſneſs, it ſupported him.
17 And he put on righeeouſneſs, as a breaſt-plate;
And the helmet of ſalvation was on his head:
And he put on the garments of vengeance for his clothing;
And he clad himſelf with zeal, as with a mantle.
18 He is mighty to recompence;
He that is mighty to recompence will requite:
Wrath to his adverſaries, recompence to his enemies;
To the diſtant coaſts a recompence will he requite.

19 And they from the Weſt ſhall revere the name
of JEHOVAH;
And they from the riſing of the ſun, his glory;
When he ſhall come, like a river ſtraitened in
his courſe,
Which a ſtrong wind driveth along.
20 And the Redeemer ſhall come to Sion;
And ſhall turn away iniquity from Jacob; ſaith
JEHOVAH.
21 And this is the covenant, which I make with
them; ſaith JEHOVAH:
My ſpirit, which is upon thee,
And my words, which I have put in thy mouth;
They ſhall not depart from thy mouth,
Nor from the mouth of thy ſeed,
Nor from the mouth of thy ſeed's ſeed, ſaith
JEHOVAH;
From this time forth for ever.

CHAP. LX.

1 ARISE, be thou enlightened; for thy light is come;
And the glory of JEHOVAH is risen upon thee.
2 For behold, darkness shall cover the earth;
And a thick vapour the nations:
But upon thee shall JEHOVAH arise;
And his glory upon thee shall be conspicuous.
3 And the nations shall walk in thy light;
And kings in the brightness of thy sun-rising.
4 Lift up thine eyes round about, and see;
All of them are gathered together, they come unto thee:
Thy sons shall come from afar;
And thy daughters shall be carried at the side.
5 Then shalt thou fear, and overflow with joy;
And thy heart shall be ruffled, and dilated;
When the riches of the sea shall be poured in upon thee;
When the wealth of the nations shall come unto thee.
6 An inundation of camels shall cover thee;
The dromedaries of Midian and Epha;
All of them from Saba shall come;
Gold and frankincense shall they bear;
And the praise of JEHOVAH shall they joyfully proclaim.

7 All the flocks of Kedar ſhall be gathered unto thee;
Unto thee ſhall the rams of Nebaioth miniſter:
They ſhall aſcend with acceptance on mine altar;
And my beauteous houſe I will yet beautify.
8 Who are theſe, that fly like a cloud?
And like doves upon the wing?
9 Verily the diſtant coaſts ſhall await me;
And the ſhips of Tarſhiſh among the firſt:
To bring thy ſons from afar;
Their ſilver and their gold with them:
Becauſe of the name of JEHOVAH thy God;
And of the Holy One of Iſrael; for he hath glorified thee.
10 And the ſons of the ſtranger ſhall build up thy walls;
And their kings ſhall miniſter unto thee:
For in my wrath I ſmote thee;
But in my favour I will embrace thee with the moſt tender affection.
11 And thy gates ſhall be open continually;
By day, or by night, they ſhall not be ſhut:
To bring unto thee the wealth of the nations;
And that their kings may come pompouſly attended.
12 For that nation, and that kingdom,
Which will not ſerve thee, ſhall periſh;
Yea, thoſe nations ſhall be utterly deſolated.
13 The glory of Lebanon ſhall come unto thee;
The fir-tree, the pine, and the box together:

To

To adorn the place of my ſanctuary;
And that I may glorify the place, whereon I reſt my feet.
14 And the ſons of thine oppreſſors ſhall come bending before thee;
And all, that ſcornfully rejected thee, ſhall do obeiſance to the ſoles of thy feet:
And they ſhall call thee, The City of JEHOVAH;
The Sion of the Holy One of Iſrael.
15 Inſtead of thy being forſaken,
And hated, ſo that no one paſſed through thee;
I will make thee an everlaſting boaſt;
A ſubject of joy for perpetual generations.
16 And thou ſhalt ſuck the milk of nations;
Even at the breaſt of kings ſhalt thou be foſtered:
And thou ſhalt know, that I JEHOVAH am thy ſaviour;
And that thy redeemer is the Mighty One of Jacob.
17 Inſtead of braſs, I will bring gold;
And inſtead of iron, I will bring ſilver:
And inſtead of wood, braſs;
And inſtead of ſtones, iron.
And I will make thine inſpectors peace;
And thine exactors, righteouſneſs.
18 Violence ſhall no more be heard in thy land;
Deſtruction and calamity, in thy borders:
But thou ſhalt call thy walls ſalvation;

And thy gates, praiſe.

19 No longer ſhalt thou have the ſun for light by day;
Nor by night ſhall the brightneſs of the moon enlighten thee:
For JEHOVAH ſhall be to thee an everlaſting light,
And thy God ſhall be thy glory.

20 Thy ſun ſhall no more go down;
Neither ſhall thy moon wane:
For JEHOVAH ſhall be thine everlaſting light;
And the days of thy mourning ſhall be ended.

21 And thy people ſhall be all righteous;
For ever ſhall they poſſeſs the land:
The cion of my planting, the work of my hands, that I may be glorified.

22 The little one ſhall become a thouſand;
And the ſmall one a ſtrong nation:
I JEHOVAH in due time will haſten it.

CHAP. LXI.

1 THE ſpirit of JEHOVAH is upon me,
Becauſe JEHOVAH hath anointed me.
To publiſh glad tidings to the meek hath he ſent me;
To bind up the broken-hearted:
To proclaim to the captives freedom;
And to the bounden, perfect liberty:
2 To proclaim the year of acceptance with JEHOVAH;
And the day of vengeance of our God.
To comfort all thoſe that mourn;
3 To impart [gladneſs] to the mourners of Sion:
To give them a beautiful crown, inſtead of aſhes:
The oil of gladneſs inſtead of ſorrow;
The clothing of praiſe, inſtead of the ſpirit of heavineſs.
That they may be called trees approved;
The plantation of JEHOVAH for his glory.
4 And they that ſpring from thee ſhall build up the ruins of old times;
They ſhall reſtore the antient deſolations:
They ſhall repair the cities laid waſte;
The deſolations of continued ages.
5 And ſtrangers ſhall ſtand up and feed your flocks;

And the ſons of the alien ſhall be your huſbandmen and vine-dreſſers.

6 But ye ſhall be called the prieſts of JEHOVAH;
The miniſters of our God, ſhall be your title.
The riches of the nations ſhall ye eat;
And in their glory ſhall ye make your boaſt.

7 Inſtead of your ſhame, ye ſhall receive a double inheritance;
And of your ignominy, ye ſhall rejoice in their portion:
For in their land a double ſhare ſhall ye inherit;
And everlaſting gladneſs ſhall ye poſſeſs.

8 For I am JEHOVAH, who love judgement;
Who hate rapine and iniquity:
And I will give them the reward of their work with faithfulneſs;
And an everlaſting covenant will I make with them:

9 And their ſeed ſhall be illuſtrious among the nations;
And their offspring, in the midſt of the peoples.
All they that ſee them ſhall acknowlege them,
That they are a ſeed, which JEHOVAH hath bleſſed.

10 I will greatly rejoice in JEHOVAH;
My ſoul ſhall exult in my God.
For he hath clothed me with the garments of ſalvation.

He

He hath covered me with the mantle of righteouſneſs:
As the bridegroom decketh himſelf with a prieſtly crown;
And as the bride adorneth herſelf with her coſtly jewels.
11 Surely, as the earth puſheth forth her tender ſhoots;
And as a garden maketh her ſeed to germinate:
So ſhall the Lord JEHOVAH cauſe righteouſneſs to ſpring forth;
And praiſe, in the preſence of all the nations.

CHAP. LXII.

1 FOR Sion's ſake I will not keep ſilence;
And for the ſake of Jeruſalem I will not reſt:
Until her righteouſneſs break forth as a ſtrong light;
And her ſalvation, like a blazing torch.
2 And the nations ſhall ſee thy righteouſneſs;
And all the kings, thy glory:
And thou ſhalt be called by a new name,
Which the mouth of JEHOVAH ſhall fix upon thee.
3 And thou ſhalt be a beautiful crown in the han of JEHOVAH;
And a royal diadem in the graſp of thy God.

4 No more ſhall it be ſaid unto thee, Thou forſaken!
Neither to thy land ſhall it be ſaid any more, Thou deſolate!
But thou ſhalt be called, The object of my delight;
And thy land, The wedded matron:
For JEHOVAH ſhall delight in thee;
And thy land ſhall be joined in marriage.
5 For as a young man weddeth a virgin,
So ſhall thy reſtorer wed thee:
And as the bridegroom rejoiceth in his bride,
So ſhall thy God rejoice in thee.

6 Upon thy walls, O Jeruſalem,
Have I ſet watchmen all the day;
And all the night long they ſhall not keep ſilence.
O ye, that proclaim the name of JEHOVAH!
7 Keep not ſilence yourſelves, nor let him reſt in ſilence;
Until he eſtabliſh, and until he render,
Jeruſalem a praiſe in the earth.
8 JEHOVAH hath ſworn by his right hand, and by his powerful arm:
I will no more give thy corn for food to thine enemies;
Nor ſhall the ſons of the ſtranger drink thy muſt, for which thou haſt laboured:

9 But

9 But they that reap the harveſt, ſhall eat it, and
praiſe JEHOVAH;
And they, that gather the vintage, ſhall drink
it in my ſacred courts.

10 Paſs ye, paſs through the gates; prepare the
way for the peöple!
Caſt ye up, caſt up the cauſſey; clear it from
the ſtones!
Lift up on high a ſtandard to the nations!
11 Behold, JEHOVAH hath thus proclaimed to the
end of the earth:
Say ye to the daughter of Sion, Lo thy ſaviour
cometh!
Lo! his reward is with him, and the recompenſe
of his work before him.
And they ſhall be called, the holy people, the
redeemed of JEHOVAH:
12 And thou ſhalt be called, The much deſired,
The city unforſaken.

CHAP. LXIII.

1 CHO. WHO is this, that cometh from Edom?
With garments deeply dyed from Botſra?
This, that is magnificent in his apparel;
Marching on in the greatneſs of his ſtrength?

MES. I, who publiſh righteouſneſs, and am mighty to ſave.

2 CHO. Wherefore is thine apparel red?
And thy garments, as of one that treadeth the wine-vat?

3 MES. I have trodden the vat alone;
And of the peoples there was not a man with me.
And I trod them in mine anger;
And I trampled them in mine indignation:
And their life-blood was ſprinkled upon my garments;
And I have ſtained all mine apparel.

4 For the day of vengeance was in my heart;
And the year of my redeemed was come.

5 And I looked, and there was no one to help;
And I was aſtoniſhed, that there was no one to uphold:
Therefore mine own arm wrought ſalvation for me,

And

And mine indignation itſelf ſuſtained me.
6 And I trod down the peoples in mine anger;
And I cruſhed them in mine indignation;
And I ſpilled their life-blood on the ground.

7 THE mercies of JEHOVAH will I record, the praiſe of JEHOVAH;
According to all that JEHOVAH hath beſtowed upon us:
And the greatneſs of his goodneſs to the houſe of Iſrael;
Which he hath beſtowed upon them, through his tenderneſs and great kindneſs.
8 For he ſaid: Surely they are my people, children that will not prove falſe;
And he became their ſaviour in all their diſtreſs.
9 It was not an envoy, nor an angel of his preſence, that ſaved them:
Through his love, and his indulgence, He himſelf redeemed them:
And he took them up, and he bare them, all the days of old.
10 But they rebelled, and grieved his holy ſpirit;
So that he became their enemy; and he fought againſt them.
11 And he remembered the days of old, Moſes his ſervant;

How

How he brought them up from the ſea, with the ſhepherd of his flock;
How he placed in his breaſt his holy ſpirit:
12 Making his glorious arm to attend Moſes on his right hand in his march;
Cleaving the waters before them, to make himſelf a name everlaſting;
13 Leading them through the abyſs, like a courſer in the plain, without obſtacle.
14 As the herd deſcendeth to the valley, the ſpirit of JEHOVAH conducted them:
So didſt thou lead thy people, to make thyſelf a name illuſtrious.
15 Look down from heaven, and ſee, from thy holy and glorious dwelling:
Where is thy zeal, and thy mighty power;
The yearning of thy bowels, and thy tender affections? are they reſtrained from us?
16 Verily, Thou art our Father; for Abraham knoweth us not,
And Iſrael doth not acknowledge us.
Thou, O JEHOVAH, art our Father:
O deliver us for the ſake of thy name!
17 Wherefore, O JEHOVAH, doſt thou ſuffer us to err from thy ways?
To harden our hearts from the fear of thee?
Return, for the ſake of thy ſervants;
For the ſake of the tribes of thine inheritance.
18 It is little, that they have taken poſſeſſion of thy holy mountain;

That

That our enemies have trodden down thy ſanctuary:

19 We have long been as thoſe, whom thou haſt not ruled;
Who have not been called by thy name.

CHAP. LXIV.

1 O! that thou wouldſt rend the heavens, that thou wouldſt deſcend;
That the mountains might flow down at thy preſence!

2 As the fire kindleth the dry fuel;
As the fire cauſeth the waters to boil:
To make known thy name to thine enemies;
That the nations might tremble at thy preſence.

3 When thou didſt wonderful things, which we expected not;
Thou didſt deſcend; at thy preſence the mountains flowed down.

4 For never have men heard, nor perceived by the ear;
Nor hath eye ſeen, a God beſide thee,
Who doeth ſuch things for thoſe that truſt in him.

5 Thou meeteſt with joy thoſe, who work righteouſneſs;
Who in thy ways remember thee:
Lo! Thou art angry; for we have ſinned:
Becauſe of our deeds; for we have been rebellious.

6 And we are all of us as a polluted thing;

And like a rejected garment are all our righteous deeds:
And we are withered away, like a leaf, all of us;
And our ſins, like the wind, have borne us away.
7 There is no one, that invoketh thy name;
That rouſeth himſelf up to lay hold on thee:
Therefore thou haſt hidden thy face from us;
And haſt delivered us up into the hand of our iniquities.
8 But Thou, O JEHOVAH, Thou art our Father;
We are the clay, and Thou haſt formed us:
We are all of us the work of thy hands.
9 Be not wroth, O JEHOVAH, to the uttermoſt;
Nor for ever remember iniquity.
Behold, look upon us, we beſeech thee; we are all thy people.
10 Thy holy cities are become a wilderneſs;
Sion is become a wilderneſs; Jeruſalem is deſolate.
11 Our holy and glorious Temple,
Wherein our fathers praiſed thee,
Is utterly burnt up with fire;
And all the objects of our deſire are become a devaſtation.
12 Wilt thou contain thyſelf at theſe things, O JEHOVAH?
Wilt thou keep ſilence, and ſtill grievouſly afflict us?

CHAP. LXV.

1 I AM made known to thoſe, that aſked not for me;
I am found of thoſe, that ſought me not:
I have ſaid: Behold me, here I am,
To the nation, which never invoked my name:
2 I have ſtretched out my hands all the day to a rebellious people,
Who walk in an evil way, after their own devices.
3 A people, who provoke me to my face continually;
Sacrificing in the gardens, and burning incenſe on the tiles:
4 Who dwell in the ſepulchres, and lodge in the caverns;
Who eat the fleſh of the ſwine;
And the broth of abominable meats is in their veſſels.
5 Who ſay: Keep to thyſelf; come not near me; for I am holier than thou.
Theſe kindle a ſmoke in my noſtrils, a fire burning all the day long.
6 Behold, this is recorded in writing before me:
I will not keep ſilence, but will certainly requite;
7 I will requite into their boſom their iniquities;
And the iniquities of their fathers together, ſaith JEHOVAH.

Who

Who burnt incenſe on the mountains, and diſhonoured me upon the hills:
Yea I will pour into their boſom the full meaſure of their former deeds.

8 Thus ſaith JEHOVAH:
As when one findeth a good grape in the cluſter;
And ſayeth: Deſtroy it not; for a bleſſing is in it:
So will I do for the ſake of my ſervants; I will not deſtroy the whole.
9 So will I bring forth from Jacob a ſeed;
And from Judah an inheritor of my mountain:
And my choſen ſhall inherit the land;
And my ſervants ſhall dwell there.
10 And Sharon ſhall be a fold for the flock,
And the valley of Achor a reſting for the herd;
For my people, who have ſought after me.

11 But ye, who have deſerted JEHOVAH;
And have forgotten my holy mountain:
Who ſet in order a table for Gad;
And fill out a libation to Meni:
12 You will I number out to the ſword;
And all of you ſhall bow down to the ſlaughter:
Becauſe I called, and ye anſwered not;
I ſpake, and ye would not hear:
But ye did that, which is evil in my ſight;
And that, in which I delighted not, ye choſe.

13 Where-

13 Wherefore thus ſaith the Lord JEHOVAH:
Behold, my ſervants ſhall eat, but ye ſhall be famiſhed;
Behold, my ſervants ſhall drink, but ye ſhall be thirſty;
Behold, my ſervants ſhall rejoice, but ye ſhall be confounded:
14 Behold, my ſervants ſhall ſing aloud, for gladneſs of heart;
But ye ſhall cry aloud, for grief of heart;
And in the anguiſh of a broken ſpirit ſhall ye howl.
15 And ye ſhall leave your name for a curſe to my choſen:
And the Lord JEHOVAH ſhall ſlay you;
And his ſervants ſhall he call by another name.
16 Whoſo bleſſeth himſelf upon the earth,
Shall bleſs himſelf in the God of truth:
And whoſo ſweareth upon the earth,
Shall ſwear by the God of truth.
Becauſe the former provocations are forgotten;
And becauſe they are hidden from mine eyes.
17 For behold, I create new heavens, and a new earth;
And the former ones ſhall not be remembered,
Neither ſhall they be brought to mind any more.
18 But ye ſhall rejoice and exult in the age to come, which I create:
For lo! I create Jeruſalem a ſubject of joy, and her people of gladneſs;

19 And I will exult in Jeruſalem, and rejoice in my people.
And there ſhall not be heard any more therein,
The voice of weeping, and the voice of a diſtreſsful cry.
20 No more ſhall be there an infant ſhortlived;
Nor an old man who hath not fulfilled his days:
For he, that dieth at an hundred years, ſhall die a boy;
And the ſinner that dieth at an hundred years, ſhall be deemed accurſed.
21 And they ſhall build houſes, and ſhall inhabit them;
And they ſhall plant vineyards, and ſhall eat the fruit thereof.
22 They ſhall not build, and another inhabit;
They ſhall not plant, and another eat:
For as the days of a tree, ſhall be the days of my people;
And they ſhall wear out the works of their own hands.
23 My choſen ſhall not labour in vain;
Neither ſhall they generate a ſhortlived race:
For they ſhall be a ſeed bleſſed of JEHOVAH;
They, and their offspring with them.
24 And it ſhall be, that before they call, I will anſwer;
They ſhall be yet ſpeaking, and I ſhall have heard.
25 The wolf and the lamb ſhall feed together,

And the lion ſhall eat ſtraw like the ox:
But as for the ſerpent, duſt ſhall be his food.
They ſhall not hurt, neither ſhall they deſtroy,
In all my holy mountain, ſaith JEHOVAH.

CHAP. XVI.

1 THUS ſaith JEHOVAH:
The heavens are my throne; and the earth is my footſtool:
Where is this houſe, which ye build for me?
And where is this place of my reſt?
2 For all theſe things my hand hath made;
And all theſe things are mine, ſaith JEHOVAH.
But ſuch a one will I regard, even him that is humble,
And of a contrite ſpirit, and that revereth my word.
3 He that ſlayeth an ox, killeth a man;
That ſacrificeth a lamb, beheadeth a dog;
That maketh an oblation, [offereth] ſwine's blood;
That burneth incenſe, bleſſeth an idol:
Yea, they themſelves have choſen their own ways;
And in their abominations their ſoul delighteth.
4 I will alſo chooſe their calamities;
And what they dread, I will bring upon them;
Becauſe I called, and no one anſwered;
I ſpake, and they would not hear:
And they have done, what is evil in my ſight;

And that, in which I delighted not, they have chosen.

5 Hear ye the word of JEHOVAH, ye that revere his word:
Say ye to your brethren, that hate you;
And that thrust you out, for my name's sake:
JEHOVAH will be glorified, and he will appear:
To your joy [will he appear] and they shall be confounded.

6 A voice of tumult from the City! a voice from the Temple!
The voice of JEHOVAH! rendering recompence to his enemies.

7 Before she was in travail, she brought forth;
Before her pangs came, she was delivered of a male.
8 Who hath heard such a thing? and who hath seen the like of these things?
Is a country brought forth in one day?
Is a nation born in an instant?
For no sooner was Sion in travail, than she brought forth her children.
9 Shall I bring to the birth, and not cause to bring forth? saith JEHOVAH:
Shall I, who beget, restrain the birth? saith thy God.

10 Re-

10 Rejoice with Jeruſalem, and exult on her account, all ye that love her;
Be exceedingly joyful with her, all ye that mourn over her:
11 That ye may ſuck, and be ſatisfied, from the breaſt of her conſolations;
That ye may draw forth the delicious nouriſhment, from her abundant ſtores.

12 For thus ſaith JEHOVAH:
Behold, I ſpread over her proſperity, like the great River;
And like the overflowing Stream the wealth of the nations:
And ye ſhall ſuck at the breaſt;
Ye ſhall be carried at the ſide;
And on the knees ſhall ye be dandled.
13 As one, whom his mother comforteth,
So will I comfort you:
And in Jeruſalem ſhall ye receive conſolation.
14 And ye ſhall ſee it, and your heart ſhall rejoice;
And your bones ſhall flouriſh, like the green herb:
And the hand of JEHOVAH ſhall be manifeſted to his ſervants;
And he will be moved with indignation againſt his enemies.
15 For, behold! JEHOVAH ſhall come, as a fire;
And his chariot, as a whirlwind:
To breathe forth his anger in a burning heat,

And

And his rebuke in flames of fire.
16 For by fire ſhall JEHOVAH execute judgement;
And by his ſword upon all fleſh;
And many ſhall be the ſlain of JEHOVAH.

17 They who ſanctify themſelves, and purify themſelves,
In the gardens, after the rites of Achad;
In the midſt of thoſe, who eat ſwine's fleſh,
And the abomination, and the field-mouſe;
Together ſhall they periſh, ſaith JEHOVAH.
18 For I know their deeds, and their devices:
And I come to gather all the nations and tongues together;
And they ſhall come, and ſhall ſee my glory.
19 And I will impart to them a ſign;
And of thoſe that eſcape I will ſend to the nations:
To Tarſhiſh, Phul, and Lud, who draw the bow;
Tubal, and Javan, the far diſtant coaſts:
To thoſe, who never heard my name;
And who never ſaw my glory:
And they ſhall declare my glory among the nations.
20 And they ſhall bring all your brethren,
From all the nations, for an oblation to JEHOVAH;
On horſes, and in litters, and in counes;
On mules, and on dromedaries;
To my holy mountain Jeruſalem, ſaith JEHOVAH.

Like

Like as the ſons of Iſrael brought the oblation,
In pure veſſels to the houſe of JEHOVAH.
21 And of them will I alſo take,
For Prieſts, and for Levites, ſaith JEHOVAH.
22 For like as the new heavens,
And the new earth, which I make,
Stand continually before me, ſaith JEHOVAH;
So ſhall continue your ſeed, and your name.
23 And it ſhall be, from new moon to new moon,
And from ſabbath to ſabbath;
All fleſh ſhall come to worſhip before me, ſaith JEHOVAH.
24 And they ſhall go forth, and ſhall ſee,
The carcaſes of the men, who rebelled againſt me.
For their worm ſhall not die,
And their fire ſhall not be quenched;
And they ſhall be an abhorrence to all fleſh.

END OF THE FIRST VOLUME.

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